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# PANAMÁ TO PARANÁ



THE BOARD OF FOREIGN MISSIONS OF THE  
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# PANAMÁ to PARANÁ

By  
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and  
George H. Trull



Entering the Locks, Panamá Canal

Presbyterian Foreign Board  
1916

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## FOREWORD



THE Congress on Christian Work in Latin America closed its sessions at Panamá February 19th, 1916. In many respects it was one of the most remarkable religious gatherings of the present generation. For ten days three hundred representatives from all the Americas, a few from abroad, gave undivided attention to the study of religious problems affecting Latin America. The spirit of unity and harmony characterized all the proceedings. In the vast amount of information imparted, in the zeal, earnestness and consecration manifested by all who had part in the proceedings, and in the breadth of its plans for Christian work in Latin America, the Panamá Congress marks an era in the history of evangelical Christianity.

If the Panamá Canal represents one of the greatest mechanical achievements of the age, the Panamá Congress stands for a great moral achievement.

A series of Regional Congresses held at strategic centers in Latin America followed the Congress at Panamá. The design was to carry into the Congresses the spirit and information of Panamá, and to study local conditions and needs, with a view to a great forward co-operative evangelical movement for all Latin America. A deputation, representative of the Panamá Congress, was appointed to hold these Regional Congresses at Lima, Peru; Santiago, Chile; Buenos Aires, Argentina, and Rio de Janeiro, Brazil. The last of the four Congresses, held at Rio de Janeiro,



closed its sessions on Tuesday, April 18th. The majority of the deputation left that afternoon for New York, but representatives of the Presbyterian Board of Foreign Missions spent two weeks in visiting the mission work of the Board in the States of Sao Paulo and Paraná. A full report of the four Regional Congresses will be published by the Committee on Co-operation on Christian Work in Latin America. This pamphlet, "Panamá to Paraná," is designed to give a bird's-eye view of things seen by the way on this memorable visit, with special reference to the mission work of the Presbyterian Board of Foreign Missions as carried on in the Republics of Chile and Brazil.



Children on  
the streets of  
Panamá

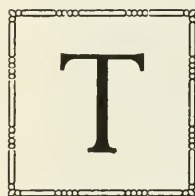


Capturing an  
escaped pig in the  
market, Panamá

Panamá Lot-  
tery, located in  
a section of the  
Roman Catholic  
Archbishop's pal-  
ace, Panamá



## PANAMÁ TO LIMA



THE deputation left Balboa, the Pacific coast port of Panamá, on Monday, February 21st, and reached Callao, the port of Lima, Tuesday, February 29th. On the third day from Panamá, the first stop was made at Guayaquil, Ecuador. This is a city of 75,000 inhabitants. Ecuador seems a small place on the map, but it is twice as large as the State of Illinois.

The city of Guayaquil<sup>1</sup> as seen from the deck of a steamer is not of special interest. While we were at anchor in the harbor the Rev. W. E. Reed, an independent missionary who has spent seventeen years in Ecuador, boarded the steamer and gave a most illuminating account of mission work in that Republic. For many years the Gospel was not allowed to enter. In 1890, a colporteur of the British and Foreign Bible Society was driven out of the country and told that as long as Chimborazo (the great mountain of Ecuador) stands, the Roman Catholic Church would not permit the Bible to be circulated in Ecuador. Five years later, at a Bible School in Nebraska, a group of Christians were gathered in a prayer meeting making special request for a new door to be opened for mission activity in Latin America. Ecuador was the door opened. Some twenty-five missionaries have been sent out, only a handful of whom remain.

The population of 1,200,000 is largely Indian. Few Indians speak Spanish and their native language is difficult to acquire. The majority live, as did their fathers, in rude huts under physical and moral conditions that render mission work most trying, yet the people are receptive and a great door and effectual is opened. "If I had a teacher," said Mr. Reed, "I could open a school tomorrow with forty pupils." Ecuador is a needy and neglected part of Latin America. Thus far the work carried on has been of the most primitive character, almost entirely evangelistic and very little educational. No delegates from Ecuador attended any of the Regional Conferences. The field is an inviting one for missionaries with a stout heart. The story of the heroic labors, especially of some godly women living in the midst of wild Indian tribes, and patiently endeavoring to lead them to a larger life, is one of the romances of missionary history with which the Christian Church is but little acquainted.

NOTE—The numbers in the text refer to illustrations numbered to correspond.



1—Guayaquil, Ecuador



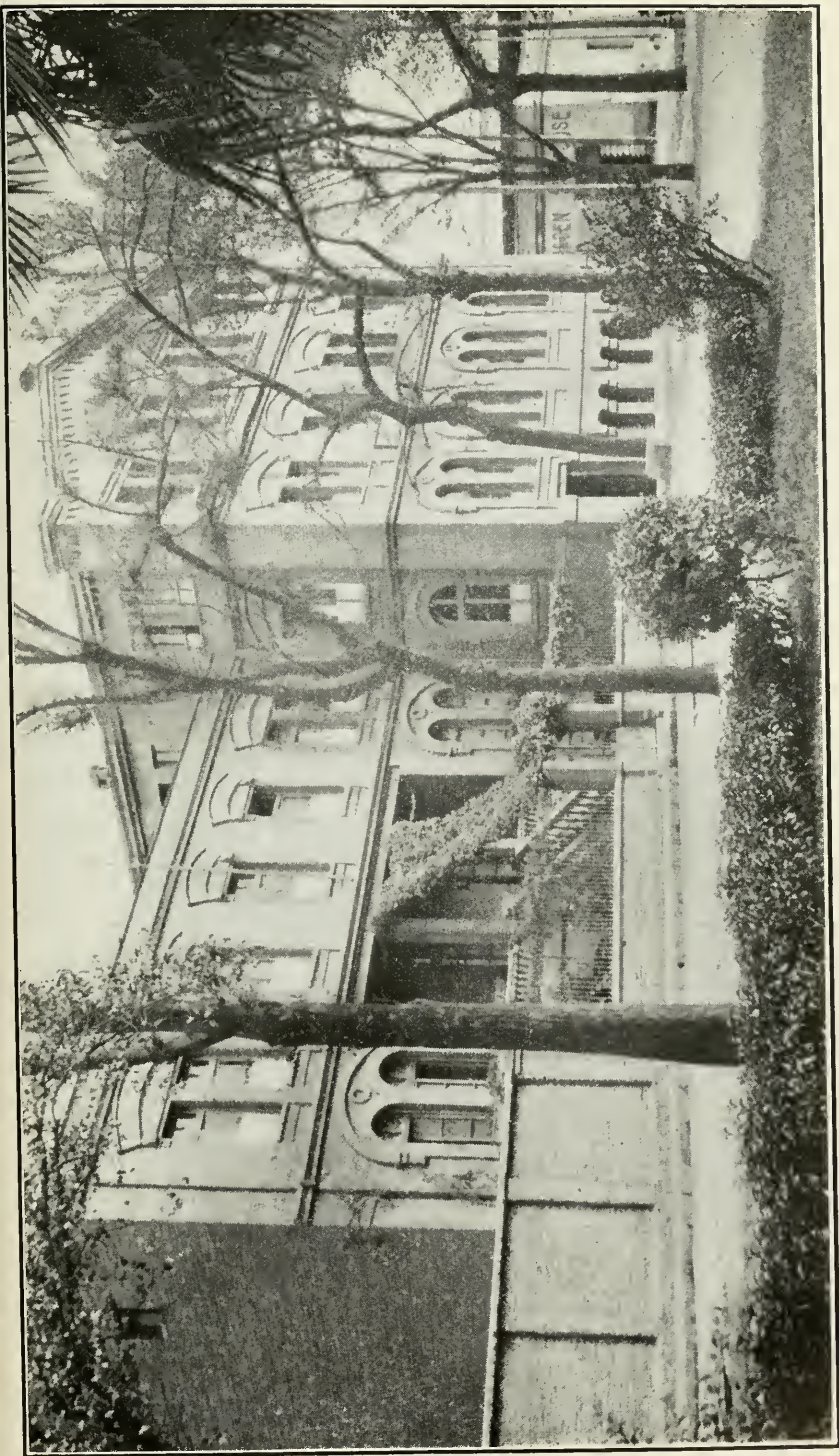
2—Paita, Peru

Our next port beyond Guayaquil was Paita.<sup>2</sup> We saw numerous oil wells and were told that for nineteen years the town had had but one rainstorm. The Mayor of this town boarded our steamer. He came with a purpose. The Principal of the Instituto Ingles,<sup>3</sup> the Presbyterian school at Santiago, Chile, was a member of the deputation. The Mayor had been educated at the Instituto. In addition to holding the office of Mayor he was head of the Department of Instruction for all North Peru. He spoke English well. We met the graduates of the Instituto also at Iquique, at Arica, and in other places throughout our long journey. They were able men, occupying positions of influence and usefulness, although few of them have ever made an open confession of Evangelical Christianity. The indirect results of mission work as seen in the graduates of the Instituto Ingles cannot be tabulated in any ordinary table of statistics. As we looked into the face of this young man, the Mayor of Paita, who twelve years before had been graduated from the Instituto Ingles, we recognized the place which such institutions have in mission activities throughout the world.

Deck passengers now began to board the steamer at every port. At Pacasmayo small boats crowded around the steamer bringing vegetables, chickens, cattle, sheep and merchandise of all sorts. Cattle were hauled into the ship by bands fastened around their body, or in some cases by chains fastened to their horns. Passengers were brought in by the "mammy" chair.<sup>4</sup> Great skill was shown in landing goods on the steamer, albeit two bags of brown sugar out of four thousand fell into the water the day we were at Salaverry, and at Callao the mail bags took a plunge, rendering many of our letters indecipherable. On the other hand, a sick man on a couch<sup>5</sup> was safely lifted from a small boat to the deck of the steamer without any apparent discomfort.

The Indian population is very large in Peru, as in most of the Republics. It is estimated that at least fifty per cent of the population of over 6,000,000 are pure Indians, and at least half of the remainder have Indian blood. The workmen, as we saw them, from place to place, seemed industrious, good natured, energetic, but cleanliness did not enter into their list of virtues. The aft deck was a sight to behold.<sup>6</sup> It was strewn with orange peels, banana skins, dirt everywhere abounding. In one corner a mattress was spread out on which were sitting four Peruvian women, whose garments were not very clean, a sewing machine, a box with live chickens, a number of bundles of various sizes, contents unknown, and miscellaneous articles spread out everywhere. Long before we reached the shores of Peru we realized that the mass of the people were still poor, ignorant, illiterate and lived in most primitive ways. It must not be forgotten, however,

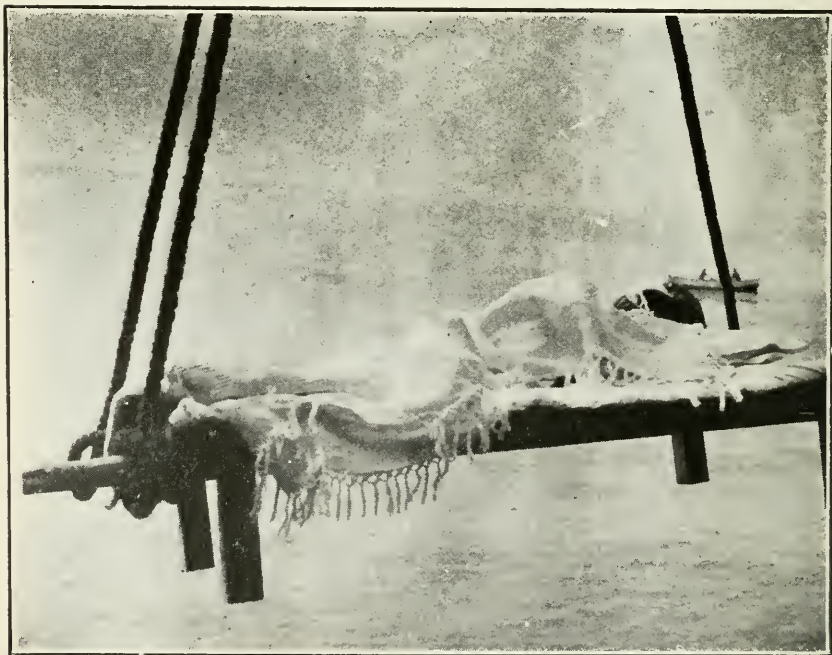




3—The Instituto Inglés, Santiago, Chile



4—Boarding the steamer in a rough sea, west coast



5—Sick man being taken on board in a rough sea, west coast

that there is an educated element and that the people naturally are polite, courteous and generous to a fault.

The harbor at Callao is spacious and attractive. Great ships lay at anchor as we entered, many of them interned on account of the war. It was interesting to see a raft made of bamboo poles, lashed together by vines, and loaded with fish, and near it an up-to-date spruce naphtha launch, beautifully upholstered and occupied by well dressed Peruvian ladies and gentlemen. The one craft belonged to the sixteenth century, the other to the twentieth, and this fittingly portrays the contrasts in the Peru of today. There is much reminding one of the past, and many features indicating progress.

It is a short and pleasant ride by trolley or railroad from Callao to Lima. The first sign that attracted our eye after alighting from the train at the station at Lima was one on which was the legend "American Saloon."<sup>7</sup>

Lima was a strategic center in which to hold the Regional Congress. To see Lima is to see Peru.\* It has all the elements of the Peruvian civilization. Here you meet the cultured, refined Peruvian gentleman, and you see also the poor native in his homespun suit, riding in a cart drawn by bullocks that belonged to a past age. You see milk being served from cans swung over a horse. One of the most delightful hours at Lima we spent in the home of the Rector of the University, whose treasures of art, and especially of the magnificent hand work of the old Incan civilization, are probably the finest in all the world. As we left his house on one of the busy streets, a girl not eleven years of age urged us to buy lottery tickets. One member of our party was asked twenty-two times, within the space of fifteen minutes, to purchase lottery tickets.<sup>9</sup> Most of those who sold the tickets were either old men or little children.

The local Committee, in much fear and trembling, had arranged for an evening mass meeting in one of the theatres in the city. No such gathering of Evangelicals had ever before been held in this "City of the Kings." It was not until November, 1915, that the law granting religious liberty had been passed in the national Congress and this only with the bitterest opposition. Echoes of that fight were still heard in the streets of Lima during that first week in March when our Congress held its session. The theatre meeting was a great success.<sup>10 11</sup> The large auditorium was crowded. The addresses, in Portuguese and Spanish, were listened to with breathless interest, and applause followed every statement of the speakers who plead for toleration, education of the masses, religious liberty and character based on the teachings of Jesus Christ. Every appeal for the preaching of a pure Gospel and the developing of a pure national life in Peru was received with tremendous enthusiasm. It was a unique





6—Game of cards on steamer deck, Sunday morning, west coast



7—The first sign seen in Lima, Peru, after leaving the railroad station to enter the city

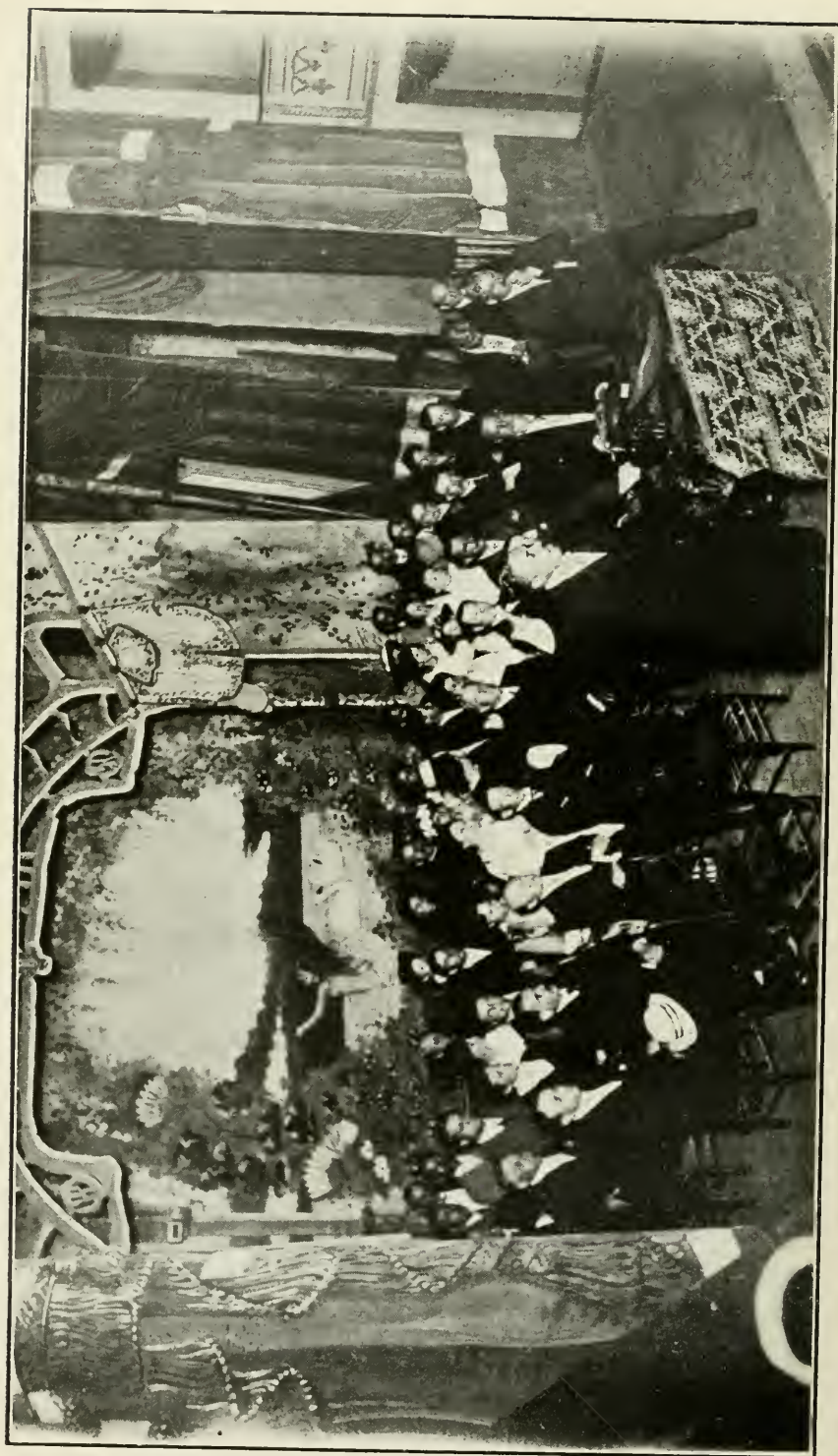


8—View of public square and mountains, Lima, Peru

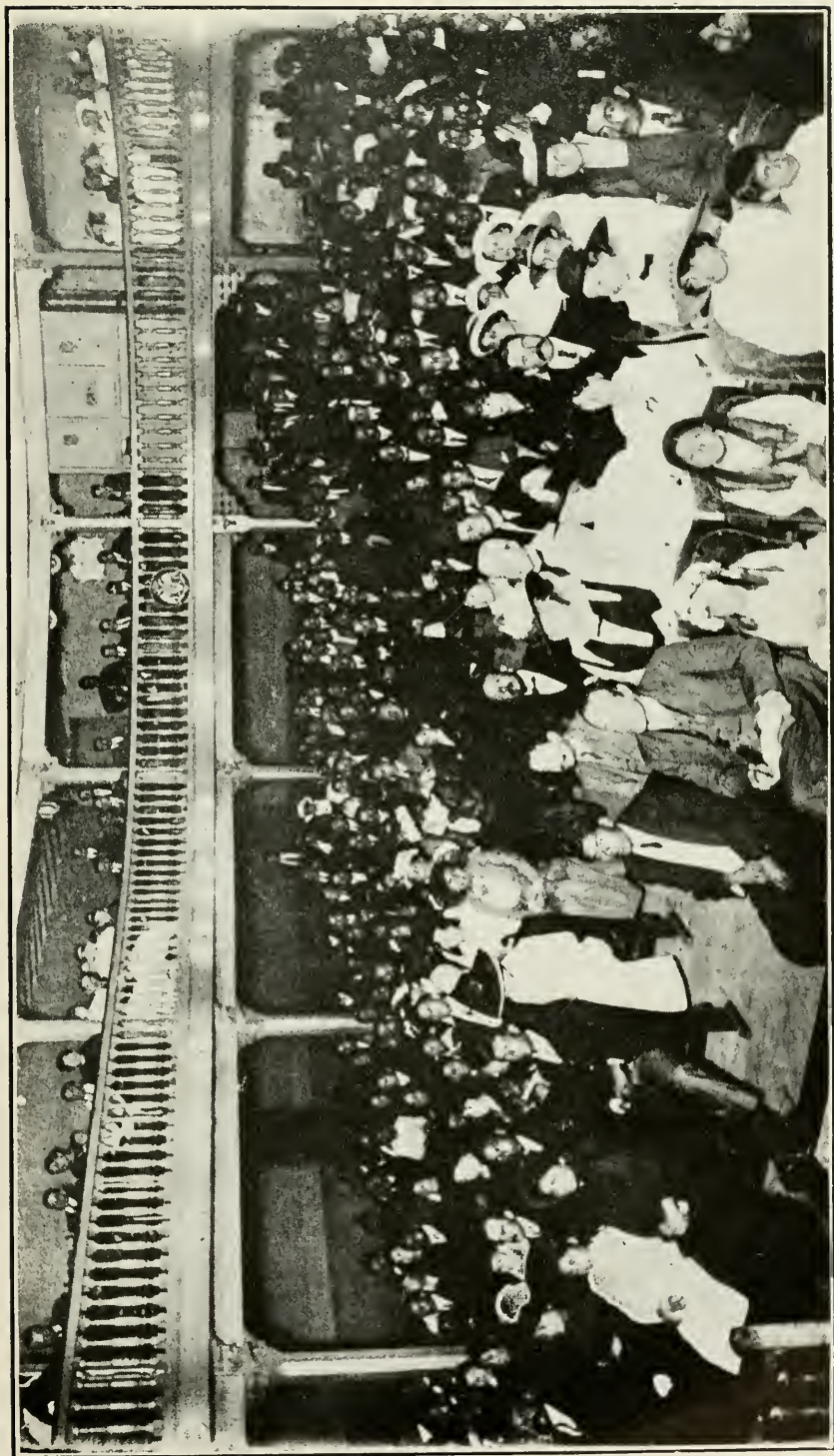


9—Child selling lottery tickets at cathedral steps, Lima, Peru





10—Mass meeting in Mazzi Theatre, Lima, Peru. Rev. Frederick Baroctavencia speaking



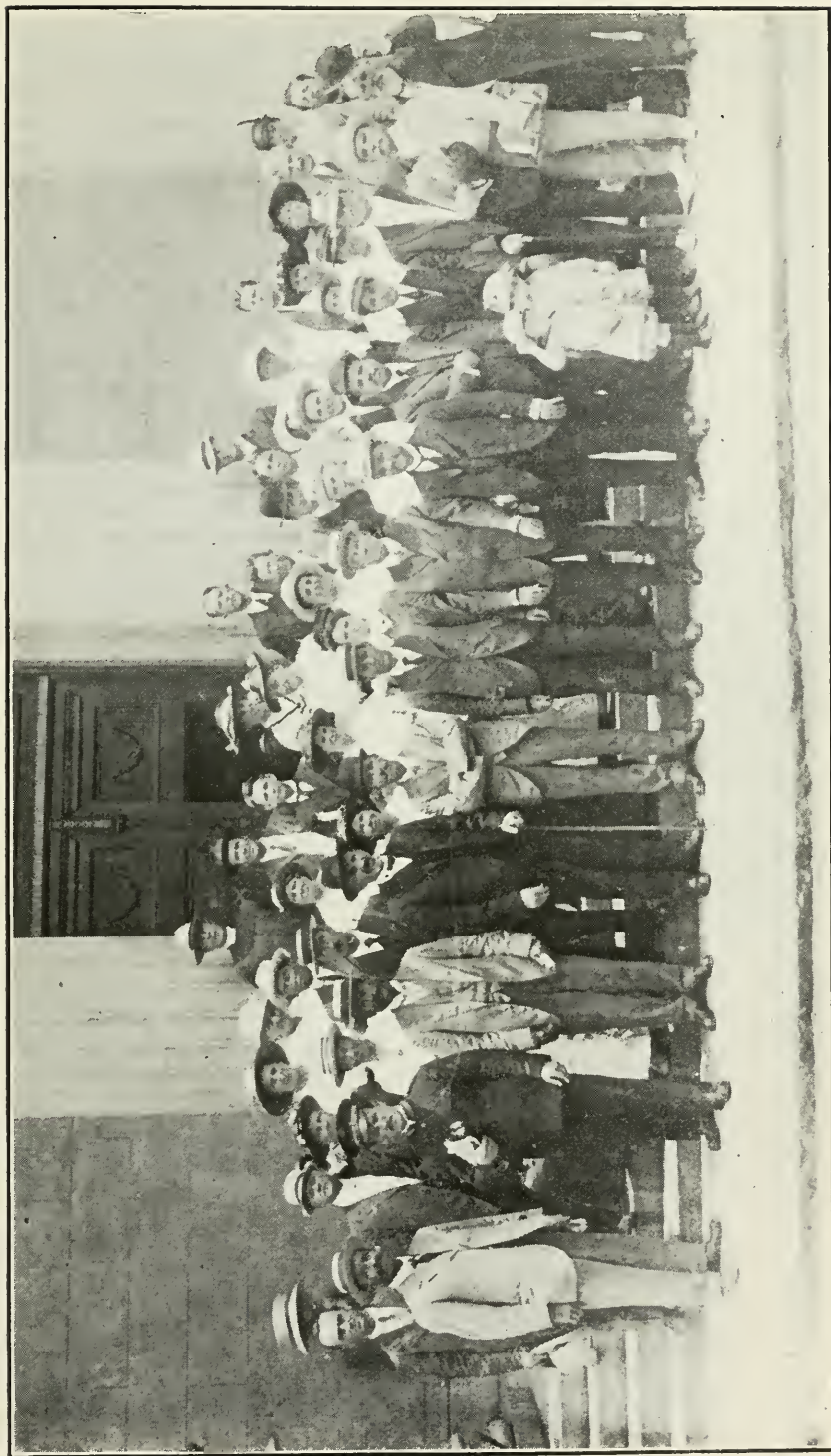
11—Audience at theatre meeting, Lima, Peru



event in the history of Lima. The photograph of the Lima Congress was taken on a historic spot on the steps of the present Senate House, formerly used as the Hall of the Inquisition.<sup>12</sup> Behind its portals scores of persons had been condemned to death. In Lima alone 189 heretics were burned at the stake. Facing the Senate House is the Plaza of the Inquisition, where possibly some of these executions took place, though others were said to have been held on the main plaza of the city in front of the Cathedral. The religious problems confronting the Congress at Lima were many. Illiteracy, ignorance and illegitimacy are dominant. At least one and a half million Indians know no Spanish and can only be reached through their own language, a tongue difficult to acquire, and practically without grammar or literature. The work is from the bottom up. There are a variety of dialects, and, while related each to the other, yet there are essential differences requiring close study. Even the Indians who know the Spanish have only the most meagre knowledge of that language, and it is practically impossible to impart much instruction to them in the Spanish tongue. All the missionaries who are doing any effective work must learn at least two languages in order to reach the people. There are, however, some hopeful signs. Religious toleration has been finally granted in Peru as in other Latin American Republics. In one of the reports presented to the Congress was the following statement:—

“Religious liberty is of course very much more ample than mere liberty of worship. The Constitution prohibited the public exercise of any non-Roman worship. This prohibition was removed by Act of Congress in November, 1915. But on the other hand, a man in official position cannot identify himself with the Evangelical movement. These men allege that such a step would close all doors to promotion and posts of honor. All the institutions of public beneficence are run by nuns, and even where entirely maintained by public funds the Evangelical cannot get the benefit of their services. In many places there is no provision for the burial of the non-Romanist, and there is record of a recent case in which the *Cura* (priest) insisted on the corpse being thrown into the river. He did not have his way, but this was due to the fortunate chance-visit of a gentleman of position who takes a keen interest in that particular village. The School-code includes, by special government decree, obligatory instruction in Romanism, and the teacher is obliged to accompany the children to church. In neither case is there any allowance made for conscientious objection, while in practice this obligation is frequently extended by those in charge of schools, compelling the children to go to Confessional and Communion with their class.”

However, conditions are very much improved over what they were



12—Lima Congress. On the steps of the old Inquisition Hall, Lima, Peru

a few years ago. One of the members of the Lima Conference was the Rev. Francisco Penzotti, the story of whose heroic suffering should be known by all who are interested in the progress of the Gospel in Latin America.\* For holding Evangelical services in the city of Callao he was thrown into a foul dungeon where he was kept for nine months. His case was carried up through every court before a decision, given under pressure, set him free. Twenty years ago Bibles were contraband merchandise in the Custom House of Peru. Today we may preach the Gospel freely, and the Scriptures are now sold publicly wherever the colporteur cares to travel.

Public opinion has also been modified. The influence of the missionary's personal life, the evangelical schools, and the splendid self-denying work of the staff of trained nurses in the Evangelical Union of South America stations in the interior, have gradually brought home a truer notion of what the Evangelical movement really stands for. The public mind is also much better informed. In addition to the influences just mentioned, the stream of Evangelical publications and thousands of copies of Holy Scripture being perused by the people, have spread abroad a clearer idea of our doctrines, have awakened many to the Gospel truth, and very many more to a sympathy with the movement.

Roman Catholic churches abound in Lima, there are more than seventy of them. But we saw few worshippers. The dominant Church has large wealth, social power, and political influence, but so far as could be learned from our short stay its moral influence is small. The writer of these lines was in the home of a worthy citizen of Lima whose boys are attending the Presbyterian School in the City of Santiago. This man said, "I am glad to have my boys in the Santiago School. They are making men of them. In Peru our schools fail to make men."<sup>13 14 15</sup>

In the report presented to the Congress at Santiago a statement is made that the ex-Rector of the University, speaking of the university and the liceos (high schools) once said, "We turn out good scholars, but for some reason we do not turn out good citizens."

The Evangelical mission work in Peru is small compared to the vast establishments of the dominant church, but its effect is apparent on every side. The entire evangelical force in all Peru is most inadequate to meet the pressing demands made upon it.

There are twelve departments in Peru, averaging each about the area of Holland, which are entirely unoccupied by any evangelical agents. The total staff of the several missions giving their time mainly to evangelistic and pastoral work, including men and women, is nineteen married couples, two single men, and eight single women. In

\*See pamphlet published by the American Bible Society.





13—Cathedral at  
Lima, Peru



14—Women in the  
streets of Lima,  
Peru



15— Native home  
near Chosica,  
Peru. Note the  
cracks in the mud  
walls

addition there are three married foreign missionaries, devoting themselves entirely to the school work, and to the Bible Society. Even when the native force, which is small, is added, the inadequacy of the missionary to the task is glaringly apparent. There are not ten organized Protestant churches in the whole country. The Methodist Church has developed some excellent schools and the Evangelical Union has a flourishing industrial mission at Cuzco. Their extensive farm school in the midst of a numerous Indian population is helping to solve a problem that is not peculiar to Peru, but to a greater or less extent affects all of South America. But when you enumerate every agency and every type of Christian activity, it seems insignificant to meet a needy population of 6,000,000 people. The missionary bodies at work in Peru are the Evangelical Union of South America, the Methodist Episcopal Church, the Seventh Day Adventists, the Salvation Army and the British and Foreign Bible Society. Of the total foreign staff, a large number are in Lima and Callao, the vast provinces outside being left to a small number of workers. The door is open. Much religious literature is being distributed. Several papers are published by the various missionary bodies. Tracts and Bibles are freely sold and distributed. Public opinion favors the evangelical missionary more than at any time during the last fifteen years. A clear idea of the situation can be seen from some of the findings adopted by the Lima Congress, after four days of most earnest discussion of the several problems involved, by men who have given their lives to the work of evangelizing Peru. The unoccupied area of Peru, as already intimated, is very large. The northern half of the Republic, with a population of more than 2,000,000 people, is entirely unoccupied, save for a few sporadic efforts along the coast, and in the other half of the Republic there are many points as yet untouched.

. The harvest is plenteous but the laborers are few. In the museum at Lima are many objects of historical interest and of artistic merit. Two especially interested us, the wooden cross brought by Pizarro and implanted by the hands of this doughty warrior in the soil of Peru and the noble painting, "The Last of the Incas," in which the artist represents the priest as holding a cross before the eyes of the dying Inca Chieftain. It was toward evening as we passed out of the museum with the vision of these two crosses vividly impressed on our minds. Crosses abound everywhere in Lima and Peru, but the toiling millions in the land once ruled by the Incas are worshipping a dead Saviour, and are looking in vain for the Living Christ.

Indian women  
on horseback,  
Lima, Peru



Indian woman  
and boys in public  
plaza, Lima, Peru

Street mer-  
chant on burro,  
Lima, Peru



## LIMA TO SANTIAGO



THE Chilean steamer "Aysen" brought us in safety and comfort from Callao to Valparaiso, the seaport of Santiago, in seven days. We left on March 8th and arrived on the 15th. Few stops were made by the way. The second morning we arrived at Mollendo, a busy place, second only to Callao in commerce, although a much inferior city in other ways. Here a number of our missionaries, who had been present at the Panamá Congress, left us for their stations in Bolivia.

Bolivia is spoken of as the "Tibet of South America." It is the hermit land, shut in by great mountain peaks and together with Paraguay is the only country of South America without a seacoast. La Paz, the capital, is a city in the clouds, with an elevation twice that of Denver, and yet at this height of two miles it is only half way up the Cordilleras, whose highest peak, Aconcagua, is 22,858 feet high.

Bolivia, because of its isolation, is one of the backward countries where the Roman Catholic Church has long held sway. It was not until 1905 that religious liberty was granted, and civil marriage not recognized until 1912. Recently the State has taken over some of the vast church property. A Sunday rest law has been recently promulgated. There are about two and one-half million inhabitants, one-tenth of whom belong to the upper class. About one and a half million are Indians and 750,000 mixed. The traditions and customs of the people have been a bar to progress.

The Canadian Baptists and the Methodists have work in Bolivia, but the force is pitifully small. There are not a dozen Evangelical churches in the whole country.

The barren hills and the sterile coast all along the west from Panamá well typify the moral conditions of these many millions in Ecuador, Peru, Bolivia, and Chile.

Arica\* was the first Chilean port at which we were permitted to embark. It was a pleasure to meet a good Methodist brother and to hold service in the little Evangelical church in which he ministers. On the walls of this House of the Lord was this sentence: "We have one Master, even Christ, and all we are brethren." This was well

\*16 17 18 19



16—Gathering outside the Methodist Church where service was held, Arica, Chile



17—Eating Watermelon, Arica Market, Chile



18—Boy carrying water in Standard Oil tins, Arica, Chile



illustrated in the deputation that held service that afternoon. There were present a Methodist Bishop, a President of a Disciples College, a Congregational minister, two secretaries of the Presbyterian Board of Foreign Missions, and a group of godly men and women representing a number of different denominations.

The next important port south of Arica<sup>19</sup> is Iquique, one of the cities whose wealth has been derived from the nitrate industry. At Iquique we visited the fine school carried on by the Methodist Church, and were interested to note that among the students, in addition to Chilians, there were Japanese and Chinese lads. At an early morning hour the church was crowded with a group of eager worshippers, ready to welcome the members of the delegation and to listen to the word of God.

The Chilian seemed more alert than the Peruvian. Everything indicated an aggressive and energetic people. The limited stay of the vessel did not permit us to inspect the splendid work carried on by the Methodist and Presbyterian Churches in this northern section of Chile. There are several centers occupied by the missionary bodies, and here is one of the great open doors in Chile.

In the north the men who own and administer the great nitrate companies are in thorough sympathy with the work of the missionary, possibly, because of the material advantages which the Gospel affords to their employees. They have aided our missionaries in many ways. The opportunities for work are limited only by lack of workers.

One's heart goes out to these thousands of men and women and little children who live and work under the appalling conditions in the nitrate district. "After twelve and often eighteen hours of the hardest physical labor, much of it under a broiling tropical sun, in the nitrate pits getting out the raw materials, loading it on cars, feeding the crushers, or tending the boiling vats, the only relaxation the men know is the bar and the gambling den, where they leave the most of their wages. The horrible little huts built of corrugated iron in interminable rows, with only a thin wall to separate families, many of the huts without windows, without ventilation, with the sand of the desert for a floor, without the most primitive sanitary arrangements, scorching under the mid-day sun, chilling in the wintry nights,—what enticement do they afford from the grog-shop? And how the children swarm; swarthy, half-naked, with no acquaintance with water since they entered the world; these are the fathers and mothers and the citizens of "to-morrow."

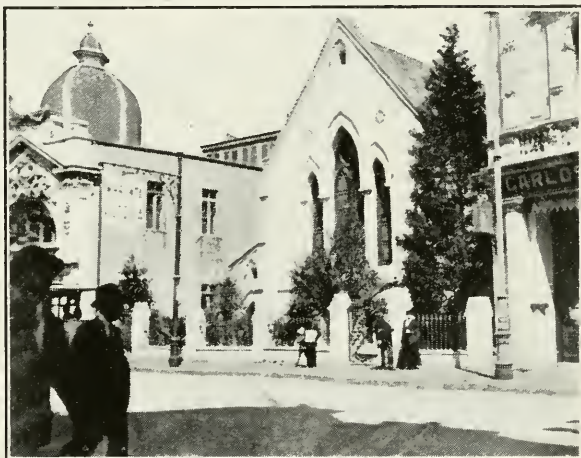
There are groups of believers scattered all through these nitrate fields, and the story of the work being done is one of the romances of missionary life in Latin America.

"A little over a year ago a building was completed at Santa Isabel.



19—Market scene,  
Arica, Chile

20—Union Church,  
Valparaiso, Chile



21—Oxen in front  
of Union Church,  
Santiago, Chile.  
Note the yoke on  
their heads



A hall was erected for Christian service, and among those who gathered to witness the ceremony was the big Superintendent of machinery. He was head and shoulders over the average Chilian, a man of powerful build, a good workman when sober, but he spent two-thirds of his time in drunken debauchery, and was the terror of his employer and fellow-workmen. One day a comrade invited him to go to a meeting held by the Evangelical Christians. He had nothing to do and he went. The young girl who presided at the organ played an air which charmed and haunted him. That night the grog-shop and the gambling den lost their best customer. On the night of the dedication the light of heaven shone on his scarred and rugged face as he stood up before his comrades and said, "You fellows know what I was and you know what has changed me. Come and try it, men. Jesus will c'o the same for each of you." It was a source of deep regret that we were not permitted to visit this wonderful field of missionary operation.

The Presbyterian Church has three organized churches in the north, each with a commodious edifice. They are stationed at Tocopilla, at Taltal and at Copiapó. These churches are centers of activity with preaching, Sunday School, Christian Endeavor, Women's Leagues, Children's Meetings, etc.

In Valparaiso there is a strong Evangelical work dominantly evangelistic and educational. There is the Union Church,<sup>20 21</sup> attended by English-speaking residents and self-supporting. It is located in the busy downtown section and draws its congregation from all parts of the city and from the suburbs. There is an Anglican Church, German Lutheran, Methodist and the San Martin Presbyterian,<sup>22 23</sup> which is the center of the Presbyterian work for the district. It is located in a needy and crowded section of the city and is doing a splendid work among the Chilians.

In addition to our work in the San Martin Church we have in Valparaiso the splendid "Escuela Popular,"<sup>24 25</sup> which is a day and boarding school. It has elementary and secondary departments. It is training teachers who will conduct other popular schools for needy children in strategic centers. We visited half a dozen of these schools located in and near Valparaiso and were convinced of the abundant opportunity they afford to reach scores of homes with the message of evangelical Christianity. What is the school room on week days becomes the preaching place and Sunday School on Sundays and thus a large number of people is reached. On the Sunday the writer spent in Valparaiso there was in attendance at our various Presbyterian Sunday Schools about one-tenth of the entire Evangelical Sunday School enrolment for all Chile. The evangelistic note is



22—Primary Department in San Martin Presbyterian Church, Valparaiso, Chile



23—Sunday School of the San Martin Presbyterian Church, Valparaiso, Chile



24—Primary Department, "Escuela Popular," Valparaiso, Chile



25—Children in playground of "Escuela Popular," Valparaiso, Chile



dominant in all the work that is being carried on by Presbyterians in Valparaiso.

The Chile Congress was not held in Vaparaíso but in Santiago, the capital of the Republic. Its population of 500,000 is double that of Valparaiso. Santiago is in the Central District, the garden spot of Chile. Agriculture flourishes; there is rain and sufficient water for irrigation where the rain fails; the climate is mild, the soil productive, flowers bloom and cereals are abundant. From early days it has been the seat of the Government. Here are the universities and the principal institutions of learning. But in all this vast section with 2,700,000 people, or three-fourths of the total population of Chile, there are only 34 organized Evangelical churches. Such a statement carries its own lesson.<sup>26 27 28</sup>

The Congress at Santiago was unique. At the first meeting echoes from Panamá were heard. It was encouraging to see the Union Church crowded to the doors with a group of eager worshippers, who remained deeply interested until nearly eleven o'clock at night, listening to the story of the Panamá Congress as told in English, or Spanish or Portuguese, by representatives of the deputation. The meeting the next evening, however, was the event of the Congress. The Committee, with great faith and large vision, had hired one of the finest theatres in all Santiago. It was crowded to the doors. No better idea of the impression produced by this meeting on the non-Evangelical can be given than by the following article:—

## THE ADVANCE OF PROTESTANTISM

*(Translated from "La Union" of Santiago de Chile.)*

"Some of the daily papers gave the notice, recently, of the arrival in the country of certain delegates to the Congress on Christian Work which was recently held in Panamá.

For this reason, there was to be held in a theatre of this city, a great meeting to which all the Evangelicals of Santiago were invited, in order that they might hear the message of these delegates and come to know of the decisions formulated in that great assembly.

This invitation provoked our curiosity. We had heard mention made of this Protestant sect which our people has christened with the picturesque name of "Canutos."\*

We had the impression that the Lutheran religion had gained some ground among us, thanks to the persevering labor of the Salvation Army which, under pretence of fighting alcoholism, is carrying forward a formidable propaganda in favor of Protestantism.

\*All Protestants in Chile are called "Canutos," the name signifying followers of Canute, one of the best known of the early preachers.



26—Rev. W. H. Lester, D. D., and family in their patio (garden), Santiago, Chile

27—A double-decker trolley in front of the University of Chile, Santiago



28—Interior of Holy Trinity Presbyterian Church, Santiago, Chile

In a word, we were convinced, beforehand, that Protestantism, in spite of its exotic character, as regards the mentality, the mode of life and the religious traditions of our people, had gained a few adepts among the Chilians.

But we never thought that the thing might assume greater proportions. In going to the Theatre of the Comedy, we imagined that we would find it more or less filled with foreigners, numerous misses and ladies; a few Chilians more or less curious, like ourselves; a few women of our land, and a very, very few specimens of the male citizens of the native land of O'Higgins and Arthur Prat, who, as is known, are ardent devotees of the Virgin of Carmen.

Our surprise, therefore, was great when we found the theatre full from the pit to the highest gallery, all the seats occupied by a gathering that, it is true was cosmopolitan, but in which the national element predominated.

On the main floor numerous foreigners were to be seen, both men and women; there were also present a good number of Chilians, and of Chilian women, in particular. The same may be said of the boxes.

But, when we came to the galleries. There was a complete dearth of foreigners. The creole element filled them completely. Men and women were crowded together in them, like clusters of grapes, without showing the slightest weariness in that ill-smelling, thick atmosphere.

One might think that we were to witness the debut of some famous production, and that in anticipation of the coming pleasure no one paid the slightest attention to the inconveniences of the moment.

Thus the moment came for the opening of the program. The curtains were drawn and the platform came into view occupied by the desk of the president, and behind this groups of ladies and gentlemen who as we afterward saw, formed the chorus of singers.

In the front row there were a number of gentlemen who wore the high collar and the frock coat which are the characteristic dress of the Protestant pastors, and of the professors in the colleges which the sect has among us. At one extreme of the platform sat Colonel Bonnett, the head of the Salvation Army in Chile, and scattered over the platform were brigadiers, soldiers, and female soldiers of that same army, with their characteristic uniform.

The program was begun. A gentleman who occupied the place of president and who, we understand, was a bishop, invited us in the Portuguese tongue, to sing a hymn. It should be stated that as the people came in, all received a small booklet full of religious songs. At first we supposed it was a sort of keepsake, such as are given out at concerts, but we were to find out that it had a practical application; the booklets contained just the hymns which were to be sung. In

this way, the audience could accompany the chorus on the platform and the singing soon assumed the character of a general invocation.

When the hymn was finished, the Bishop President gave us in a few words the object of the meeting. There were present three delegates to the Congress of Panamá and they desired to speak to the Chilian Evangelicals. We were to hear three renowned orators, and they would speak to us, respectively, in the language of Shakespeare, of Camoens, and of Cervantes, since one of them was a North American, another was a Brazilian, and the third an Argentine.

And immediately he presented the North American, adding that consolatory notice that his discourse would be translated into Spanish by another Reverend. And so it was, the North American orator arose and with great emphasis began his discourse, with a vibrant salutation to Panamá, in which he dwelt on the great work of the canal and described it as one of the greatest triumphs of human energy and skill.

He then spoke of the meaning of the Congress in Panamá, in connection with the religious ideals pursued by Protestantism. There were in that Congress 21 flags, which signified that there were just that same number of peoples who were thirsty for the Gospel. Those flags spoke of liberty, of wealth, of commerce, of power, and yet neither liberty, nor wealth, nor commerce, nor power were sufficient to make these peoples happy, unless, together with having these things, they possessed a spiritual life.

It pained him to confess that not all those peoples were living according to the teaching of Christianity, among them his own land which he so dearly loved.

But in order to live like a Christian, it was necessary to snatch men from the darkness of ignorance. Therefore, one of the duties of the Congress should be that of aiding in the diffusion of knowledge, in such a way that at the side of each temple there should be a school, where mankind might learn to read in the great book, in the Book of Books, in the Bible, where are to be found the destinies of humanity.

Such was the discourse of the reverend North American, which, thanks to the interpreter, was perfectly understood by all his hearers, although in the translation a good part of the emphasis and fervid eloquence was lost. The orator and the interpreter did not complement each other, for in temperament they seemed to be diametrically opposed the one to the other.

But in spite of this, the matter was perfectly understood, and this was what interested us.

After we had sung another hymn as before, the reverend president announced that we were now to hear the language of Camoens, or, in other words, the Brazilian orator.

He was a gentleman of venerable aspect, and of splendid figure.



By the terms in which he was introduced we learned that he was an eminent Evangelical pastor in Rio de Janeiro. His language was essentially mystic. His discourse was really a sermon on the need of the spiritual life; that is the religious life, not only for individual felicity but also for the felicity and grandeur of the nation. He insisted in particular on the transforming power of religion. The sciences, art, riches, cannot in themselves regenerate the individual. Only religion has power to illuminate the conscience of the good thief, and to place in his lips the redeeming word of pardon. Religion, the divine principle that fills it, was that which produced a reaction in Saul of Tarsus and converted him from an implacable persecuter of the Christians into a formidable champion of the Church of Christ, into the great Apostle Saint Paul.

The orator becomes more and more enthusiastic, more and more fervid. His tropical imagination suggests brilliant similes. Taking a walk in Santa Lucia\* he found a strange inscription,—“To those who are expatriated from Heaven and Earth.” The place which is today one of the most enchanting parks in the city, was, at one time, a cemetery. In the same way ought religion to work in the soul, transforming it, purifying it, beautifying it. The human heart, too, is customarily a cemetery, in which lie faith and hope. That heart must be awakened to life, infusing into it the Spirit of Christ. It must be converted into a garden, from which man can address the Creator with those immortal words, “Our Father, who art in Heaven.”

The assembly, carried away with its emotions, applauds wildly. A breath of mysticism passes through that theatre which is called “The Comedy.”

A still more fervent hymn is sung, with the greatest unction, as an harmonizing echo of the discourse. Then the president introduces the Evangelical pastor of Rosario, Argentina, who is to speak to us in the language of Cervantes.

This orator shows from the very first moment that he knows the weak side of the Chilians, consequently as soon as he advances to the front of the platform, he takes out two flags, one the Chilean, the other the Argentina, and unfolds them interlaced. A thunder of applause greets this simple manœuvre and when he salutes the flags, evoking the glorious days of Naipo and Chacabuco, we have no power to describe how the thunder is converted into a veritable tempest of applause.

The discourse of this orator is an apology of Protestantism. He makes it clear that his is the revealed, the only religion, founded by Jesus Christ himself.

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\*A public park in Santiago.

His striking gestures, his resounding voice, his vigorous phraseology, his sober mimicry,—all give to the orator the aid of one who is carried away by his passion, of one who is vehement, a fanatic. His conceptions are like his physical characteristics, instead of convincing, he seems to crush down opposition. They, the Evangelicals, admit one and only God, one only law, one only Lord. One only God, that is to say, a loving father, who does not punish his sinning son, but sacrifices himself to save him. One only law, that is to say, the Bible, which is the only code according to which the Evangelical ought to adjust his life, there being no human power which can oblige him to accept other rites or precepts. One only Lord, one only mediator, one only priest, one only way to reach God, that mediator is Jesus Christ, and with Him there is no need of more.

This fervid discourse has produced a suggestion of mysticism. When the orator speaks of God, there fall from the galleries such phrases as these uttered with trembling voices, "Hallelujah! Glory to God!" But little was lacking to produce symptoms of hysterics; cries, sighs, self-accusation. The atmosphere was saturated with these spiritual aspirations.

The orator feels that he dominates the situation. His voice, far from becoming hoarse, in spite of the high pitch in which he speaks, seems to grow stronger and stronger. Protestantism not only interests itself in the soul, it busies itself, too, in material things. It is a valuable ally to instruction and social questions. In it there is no human inequality. Inequality is an invention of man. God has created his children absolutely equal; and if there are beings who die of hunger and have no bread with which to fill their mouths, this is not because the common Father is a miser, the earth produces three times more than that which humanity needs for its support. The trouble lies in the fact that man has forgotten that he is a brother of man, and that it is not lawful for him to build his happiness on a heap of corpses.

The benefits of Protestantism are not yet exhausted. It is there that the arts and sciences flourish, the nations that march in the very vanguard of civilization are those which profess the Evangelical religion, and if it is true that some of those nations are now at war, it is perhaps that in them is being produced again the episode of Job, the Patriarch. Satan, who was jealous of his fidelity to God, overwhelmed him with suffering and disappointments. But, inasmuch as his faith held true, the Lord recompensed him, returning to him more than he had. So in the present case. Satan, envious of the splendor which those nations, under the protection of the Gospel, had reached, has unchained on them the horrible plague of war. But surely, they will rise above this trial, and God will

return unto them, with interest, that which they have lost in order that they may continue their glorious way.

Thus spoke the orator, and with a final hymn, this meeting of the Evangelicals of Santiago came to an end. The congregation went out with a grave demeanor, receiving at the door a copy of the "Christian Herald," which we understand, is like an official organ of the sect.

For us, all this had been a revelation. Protestantism has advanced considerably among us. Its apostles, those who propagate it, its elements of action, are formidable. We propose to study, with all calmness and with a spirit free from passions, that which this advance means for the country. We believe that it involves grave peril for our social tranquillity, for the harmony of the Chilian family. Far be it from us to suppose that its agents and propagandists deliberately intend to create these disturbances. But their work is bound to have such an unfortunate result, because they aspire to the making of Protestantism the national religion and this pretension, as history shows, has made seas of blood to run and has sunk in misery those peoples who have fallen into those abysses of misfortune known as religious wars."

(Signed) PETER SAUCHEZ.

We do not wonder that the writer of the article was astonished at what he saw and heard on that evening in the theatre.

Two days later, in the great hall of the University of Chile a large meeting for students was held under the auspices of the Congress. The following week the students themselves arranged a mass meeting in honor of Professor Eduardo Monteverde, and the Rev. Charles J. Ewald, General Secretary of the Y. M. C. A. for Latin America. Professor Monteverde is connected with the University of Uruguay and is Secretary of the Y. M. C. A. He was President of the Panamá Congress, a member of the delegation. The students from the University filled the hall and were most enthusiastic in the reception which they gave to Professor Monteverde and his fellow-workers. No better indication could be had of the interest on the part of leading men in Santiago in the Evangelical Movement than these three public meetings held in connection with the Regional Congress. They mark a distinct advance in the history of the Evangelical Movement in Chile, and if nothing else had been done in the Four Regional Congresses than to hold these gatherings, they would have been well worth the money and the time spent upon them. The educated classes in Latin America have not been reached by the Evangelical work and these indications of the readiness of students

to listen to men who came with a distinct Gospel message are suggestive of the crisis through which the work in Latin America is now passing. So impressed were the members of the Congress with the opportunities presented for student work that the following resolution was adopted on the last day of the Congress:—

“The Congress finds that Santiago is the strategic center for work among students, of whom there are about 6,000 in schools and higher institutions. It, therefore, strongly recommends that adequate provision be made to begin Christian work among them.”

Two of our Presbyterian missionaries are by appointment instructors in the University. This gives them a standing and opens the way for co-operation between the mission force and Christian men in the University. The Union Church in Santiago is very near the University and with slight additional expense could easily be used in connection with work for the students. A Y. M. C. A. Secretary has been appointed for Santiago, but as yet there is no organization and no building. One is greatly needed and a proper co-operation between it and the mission force would do much toward reaching the student class so numerous in Santiago.

It was a great privilege on the Sunday of the Congress to see various aspects of Christian work in Santiago. There are two strong Presbyterian churches in Santiago, the “Church of the Redeemer” and “The Church of the Holy Trinity.” Both have national pastors, and they give every evidence of being strong centers of Christian activity. In one of them the missionary, who was formerly the pastor, is now the Superintendent of the Sunday School, and works under the supervision of the National Pastor. This is indicative of the fine spirit rapidly developing in Chile, and in other parts of Latin America. The National Church is more and more assuming responsibility, and is beginning to recognize the great obligation which rests upon it. In all the Regional Congresses the slogan was “A National Church uniting all denominations and administered by national workers.” There are only four Presbyterian churches in the three large cities of Santiago, Valparaiso and Concepcion. The combined population of these cities represents more than 800,000 people. A rude chapel in the outskirts of Santiago was shown as the place where service was being held, a Sunday School and Day School in full operation, and the prospect of a church organization in the near future.

The Church has for the most part been made up entirely of the poorer classes of the community. They have, however, a very good name for thrift, industry and sobriety. The writer of these lines asked a business man of Santiago how the Evangelicals were regarded. His reply is significant:—



"The Evangelicals are good people. They do not drink, are industrious, thrifty and make good citizens, but that is not religion."

When asked what he meant by religion, he replied that attending mass, confessional and the services of the Church. Unconsciously he outlined the whole problem presented to the Protestant Church in Chile and Latin America. The dominant Church is a formal institution, requiring formal service, but with little deep moral, ethical or spiritual power.

Moral conditions were brought vividly before us when one day we went to obtain some films which were left to be developed at a photographer's. He apologized that they were not ready because two days before had been pay day and three of his men had been on a drunken debauch since. Then he frankly stated that he rejoiced that pay day was only twice a month, as after it the men had to be away for a day or two on account of dissipation. In the report presented to the Congress on "Survey and Occupation" it was stated:—

"Drunkenness is greatly on the increase. So greatly has the vice increased that Sunday and Monday have become, among the working classes, days of drunken debauchery."

Some idea of conditions can be obtained from further statements and reports as follows:—

"It is stated that 75 per cent. of all children die under two years of age. The principal reason for this high mortality is the unsanitary conditions in which the great number are compelled to live . . . It is frequently stated that 75 per cent. of all births are illegitimate and this proportion is more or less correct. It should be borne in mind, however, that no inconsiderable number contract illegitimate relations ignorantly. They mate as the birds. Their conduct is unmoral rather than immoral. But after making all due allowance, the fact is that the rate of illegitimacy is distressingly high . . . We find two classes in Chile, one small, rich, educated, absolute in government, ruling in many respects well—the other the proletariat, large in number, poor, ignorant, degraded."

Moral conditions are certainly bad. We took evidence of the barrel window in connection with the Orphan Asylum of Providencia, Santiago. There are about one thousand children in this asylum, ranging from 2 days old to 16 years. It is supported by a government Committee of Charity and is under the Roman Catholic Church. Foundlings are brought to the window, placed in the barrel, which revolves, and are taken out on the other side, with no questions asked.<sup>29</sup>

At the conclusion of the Santiago Congress, one of the members of the deputation made a trip to southern Chile to visit the Presbyterian mission stations there located. The first stop was at Curico,



32—Interior of Presbyterian Church, Talca, Chile



29—Barrel window in Roman Catholic Orphan Asylum, Providencia, Santiago

a small but prosperous city located in the beautiful central valley which lies between the Andes on the east and the Coast Range on the west. Our equipment at Curico consists of a small rented chapel the exterior of which is herewith shown, also the picture of the sexton who, with his wife and four children, occupy the quarters back of the room used as the chapel. There are possibilities of a much larger work in Curico and vicinity, if there were equipment both in building and in teaching force for a school. We held a service in the little chapel, attended by a few faithful believers.

Leaving Curico, we took the night train for Concepcion, the largest city in Southern Chile. The Methodists have two splendid schools here, one for girls and another for boys. They also have a church building whose exterior was the most attractive of any Evangelical church we saw on the entire West Coast of South America.

It is a good investment to construct Protestant churches that appeal to the beauty-loving instinct of the Latin American. He has an aesthetic sense to which too little regard has been paid in the construction of most of the mission property that we visited.

Our Presbyterian property in Concepcion consists of a substantial church with adjoining manse, and a rented building on the outskirts known as the "pampa school"<sup>30</sup> (school on the prairies).<sup>31</sup> There were forty children crowded into this little building the afternoon we visited it, ranging in age from five or six to sixteen. They showed proficiency in drills in Bible, geography and arithmetic. Back of the building is a small play ground in which the children have good times. The homes from which they come are very poor. The tenements which we saw in Concepcion, while not built in tiers as in North American cities, had the same squalor, darkness and unsanitary conditions that prevail in many places in our own land. The overcrowding in such places breeds immorality and disease. The opportunity for such enterprises as the "pampa school" are unlimited. It would be well to open more of them just as rapidly as teachers and buildings can be secured. They would become the centers for educational evangelism.

South of Concepcion, we have three small out-stations which are visited by the missionary resident at Concepcion. Leaving Concepcion on the return journey we went north and stopped first at Chillan. Our time permitted only the twenty-minute-for-lunch period, but we hired an antiquated rig at the depot and drove like Jehu to inspect our little chapel in the center of the town. In appearance it is similar to others in the various out-stations where we have established work. We got back to our train three minutes before it pulled out and shortly afterwards arrived at Talca.

The Talcans have a proverb, "Talca, Paris and London." If you





30—Pampa School, Concepcion, Chile



31—Rear of Pampa School and playground, Concepcion



have not heard before of the first of this trio, it is your misfortune in the estimate of the Talcans. The city is beautifully situated in the central valley and is moderately progressive, with its stores and market, its theatre and flour mill. Our Presbyterian work has been established here for a number of years. The property consists of a chapel and accompanying manse, well located.<sup>22</sup> A national pastor and his wife are in charge and are doing a very effective work. We were greeted by a large audience at the evening service. On an opposite corner the Roman Catholics have built a church with a school adjoining for the purpose, it is said, of running out the Evangelicals, but the competition has in no way proven disastrous to our work. Many people in Talca and throughout Chile are beginning to see the value of the Evangelical work and are its loyal supporters.

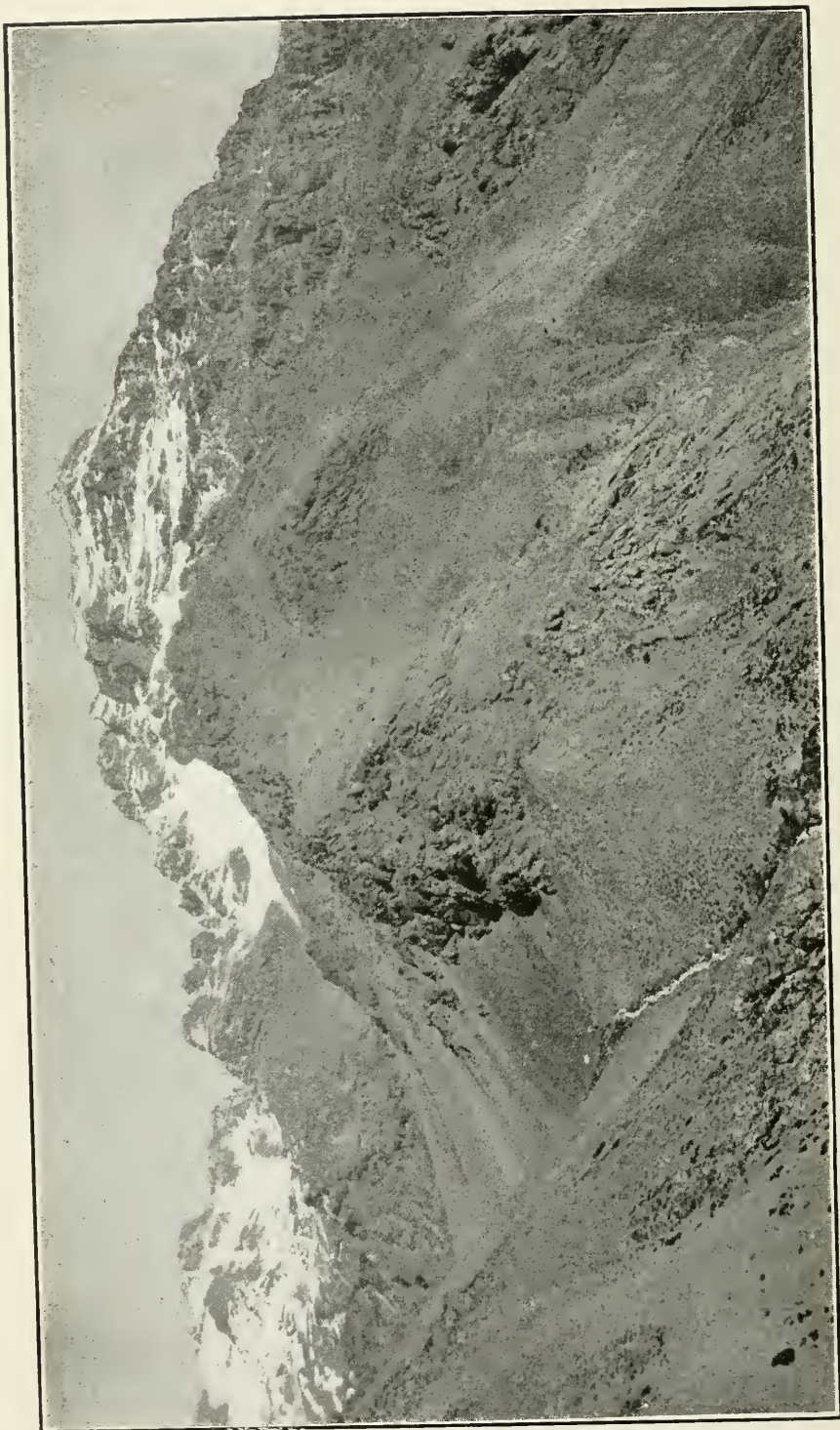
One of the hopeful features of the work in Santiago is the Union Seminary, in which Methodists and Presbyterians have joined forces, and while the organization is still young, it is full of promise. We endorse heartily the finding of the Congress:—

“The Congress notes with pleasure the beginning of a Union Theological Seminary for the training of the Chilian ministry. It recommends that the interested Boards be urged to strengthen and develop this institution, inviting all recognized evangelical bodies at work in Chile to co-operate in its support. The Congress further strongly recommends the organizing in connection with the Seminary of a special course for the training of lay workers, such as colporteurs, Sunday School teachers and others.”

The field in Chile is in no sense occupied by the dominant church. In the report presented to the Congress on this subject it was stated:—

“We doubt if more than 400 or 450 priests devote themselves to the spiritual needs of the three and a half millions of Chile’s population.”

The entire number of ordained Evangelical missionaries engaged in the English and Spanish work of all denominations, Presbyterian, Methodist, Anglican, Christian Alliance, Baptist, Salvation Army, English and Foreign Bible Society and the Y. M. C. A., is very small.



Chilian Andes

## SANTIAGO TO BUENOS AIRES

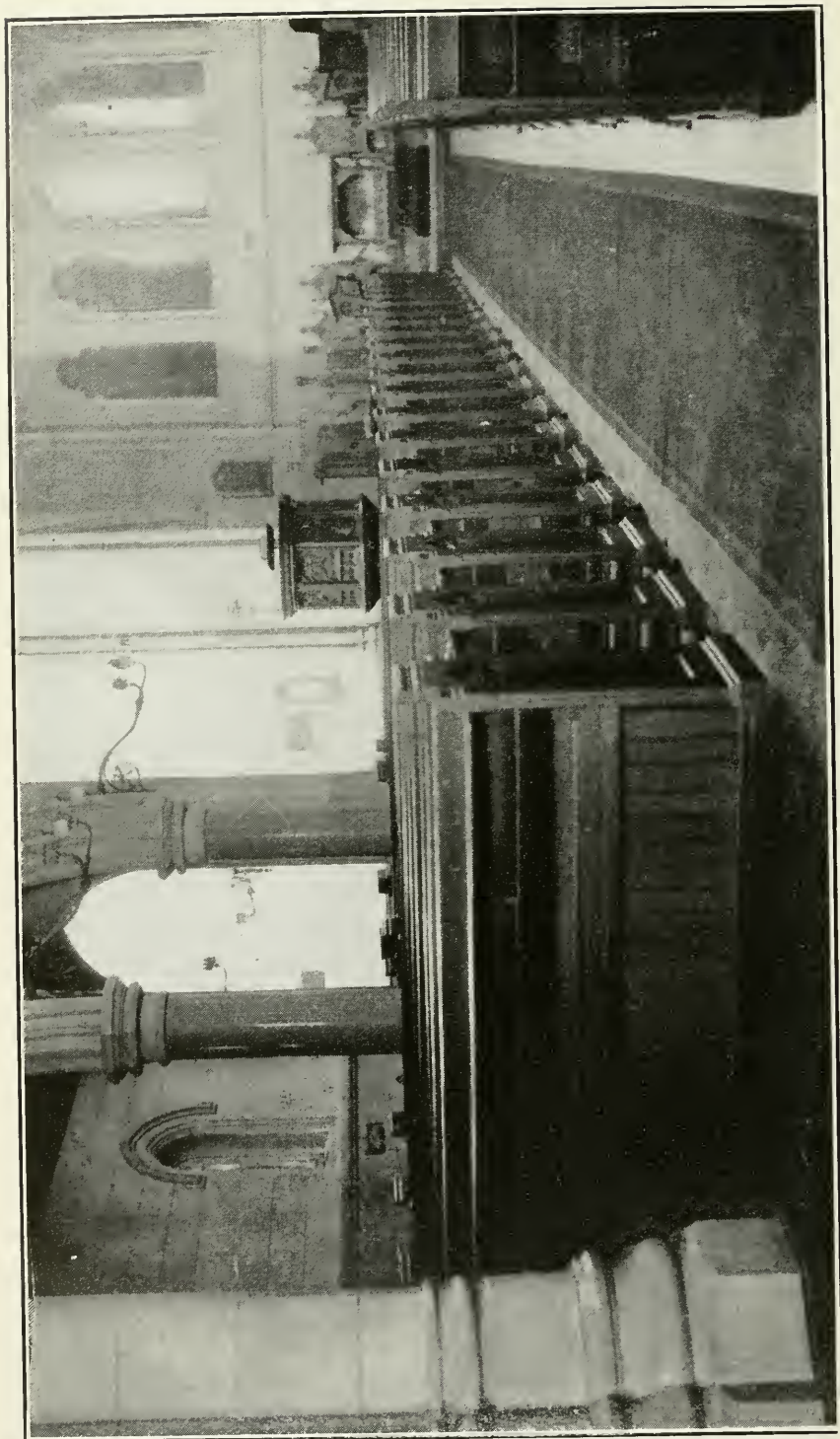


THE trip from Santiago to Buenos Aires over the Andes affords abundant opportunity for seeing the grandest of mountain scenery. The train leaves Santiago in the early evening, and the passenger spends the night at Los Andes at the base of the mountains. The railroad runs along the Aconcagua River, on which Los Andes is situated, then up a beautiful valley, which grows narrower as you ascend, passing quickly from tropical vegetation to barren rocks and snow, and from scenes of exquisite beauty to the grandeur of the mountain peaks. It was after eight o'clock in the evening when we arrived at Mendoza, a city of 45,000, the largest in West Argentina, on the eastern base of the Andes. By nine o'clock in the evening almost the entire deputation was in the beautiful and commodious Methodist Church attending a meeting held to welcome the delegates from Panamá. It was delightful to see a church crowded with eager worshippers who stayed to a late hour listening to short and crisp addresses on Panamá and the Regional Congresses.

From Mendoza we sped on to Buenos Aires where the Third Regional Congress was held. We were at once hurried by automobiles through the magnificent streets and passed the stately buildings and beautiful parks of this great city of Argentina. Within half an hour of our arrival in town, we had opened the first meeting of the Congress in a large hall in the center of the city. It was an enthusiastic audience that greeted the deputation. The band of the Salvation Army led the music. Hymn sheets scattered throughout the hall gave an opportunity for all to join in the singing, and the addresses, short and full of the Panamá spirit, were received with applause by the assembly.

The Third Congress was called the "Congress of La Plata," since it embraced the three Republics of Paraguay, Uruguay and Argentina. All the sessions of the Congress were held in the hall of the St. Andrew's Scotch Presbyterian Church, in the heart of the city.<sup>33</sup> The Church of St. Andrews has for half a century stood for pure religion and undefiled, in a city given over largely to materialism. For more than a quarter of a century the pastor, the Rev. J. W. Fleming, D. D.,





33—Interior of St. Andrew's Scotch Presbyterian Church, Buenos Aires, Argentina



has been a leader in all social, philanthropic, educational and religious movements in the city. The place of meeting was well chosen, for St. Andrew's Church in its spirit and scope well typified the aims and purposes of the Congress. In addition to the numerous activities carried on in the mother church, this organization holds various suburban services at Belgrano, Campana, Hurlingham, Quilmes, San Fernando, Tallares, Temperley, Chascomus and other centers. It is a bee-hive of Christian activity. The pastor of this church, the representatives from the Anglican Church, and from practically all other religious organizations, including the Y. M. C. A. and the Y. W. C. A., gave a hearty welcome and cordially supported the Congress in all of its deliberations. A protest had been sent to the Committee on Co-operation of the Panamá Congress from a number of Christian workers in Argentina, but it was based on a misunderstanding. Many of the signers of this protest attended the Buenos Aires Congress. The numbers present, the keen interest taken in the discussion, the frank and candid expression of opinion, and the Christian spirit pervading these sessions of the Congress, were most remarkable. The findings of the Congress give an idea of the great problems involved in the discussions during the four momentous days. The Congress declared:—

“That the three Republics included in this Congress form one of the most important sections of Latin America; that within their immense territory there is a population of more than ten millions; that this population is destined to be, if it is not already so, more homogeneous as regards race, language and customs than that of any other section of equal extent in Latin America. That the immense natural resources of the three Republics are such as to insure for this section of South America a position of wide influence in the molding of the future history of all Latin America, and even in the directing of movements of world thought and action.”

These are words of truth and soberness, which were impressed upon the deputation the more they saw of this leading city of Argentina and of the other Republics included in the Congress.

Argentina alone is today the largest exporter of grain, of cattle and, with the exception of Australia, of wool, of any nation in the world, and this is only a slight indication of the vast possibilities of the material development of this great section of Latin America.

There was hardly an hour in the Congress that was not full of interest.

The afternoon in which the work among the Chaco Indians was presented was one never to be forgotten. These Indians in Paraguay have been almost totally neglected save by one small missionary society. Readers of “An Unknown People in an Unknown Land,”

or "A Church in the Wilds," by W. B. Grubb, are not unfamiliar with the splendid work carried on by this South American Missionary Society among these wild Indian tribes in Paraguay. Possibly no one class in all Latin America have been more neglected than these Indians who represent the very lowest stages of civilization, yet who are intensely human. When the missionary became irritable because of mosquitoes, they asked him if he knew the language of the mosquito. "Because if you do," they said, "it would be wise to speak harsh words to them." In other words, the Indian was following the wise maxim, "What cannot be cured, must be endured."

"We admitted our first two converts in 1889," writes Mr. Grubb, "and we have impressed upon the Christians that it is their duty and must be their ambition to administer, so far as possible, their own Church, which they do even now to some extent." The Congress was deeply moved at the presentation of the work, and voted that "such work is in a very special sense distinctly missionary since it reaches a pagan population which is a stranger to the claims of the Gospel, and merits, and should receive, the fullest sympathy and help."

The whole question of the Indian work in the various countries in which the Regional Congresses were held was fully discussed. The Christian Church has hardly touched this vast, unevangelized, pagan population, which is to be found in every Republic of Latin America.

One of the interesting communications sent to the Congress was from a group of Armenians who had been driven from their home by persecution by the war, and plead in language most pathetic that the Congress should aid them in securing a preacher from their own people. The Congress found:—

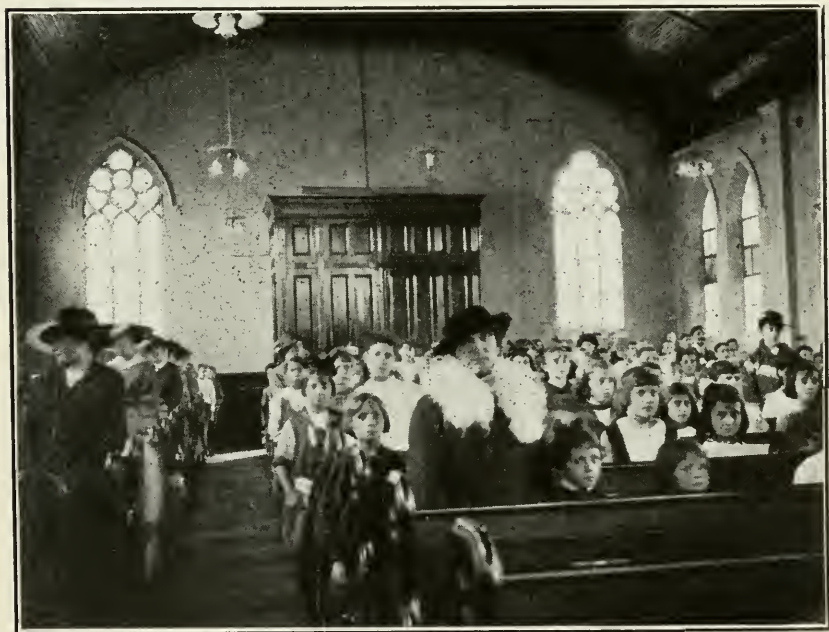
"That there is in some of the larger centers of these Republics a rapidly increasing number of representatives of the ancient Armenian faith. These people are now passing through a crisis such as few peoples of the earth have known and endured, yet as a proof that even in the dark hour of their trial they have not forgotten the faith of their fathers, they are asking that an Evangelical worker be set apart for their special needs."

The Congress took some special steps toward securing this Evangelical worker.

By special invitation, a number of members of the Congress were permitted to inspect the magnificent work of the philanthropic Schools and Institutes carried on by Rev. William C. Morris. This noble man has under his immediate supervision some six thousand boys and girls, the neglected children of the great city of Buenos Aires, all of whom are receiving the very best of Christian instruction and training. Abundant opportunity was given to members of the



34—Children in Philanthropic School of Rev. S. C. Morris, Buenos Aires, Argentina



35—Sunday School in connection with the Philanthropic School, Buenos Aires, Argentina

Congress to address the pupils of these schools of Mr. Morris. It was a rare sight to see two thousand children gathered from the slums of the city, clean, bright, happy, singing Christian hymns, and being instructed in all that makes for Christian citizenship.<sup>34 35</sup>

In some respects the Evangelical forces in Argentina and the other sections seem entirely inadequate to the vast work to be done, but the zeal, consecration and unselfish service shown, was most heartening and bodes well for the future. Much attention was shown the members of the Congress. An opportunity was given to see the fine printing plant of the leading paper of Latin America. A distinguished senator invited members of the deputation to visit the public schools of Buenos Aires, and the Superintendent of Instruction accompanied this party and explained the splendid system of instruction.

The most picturesque delegates at the Congress were those who came from the Waldensian Church in Uruguay. The Nestor of the Waldensian preachers, Rev. Daniel Armand Ugon, with a group of his fellow-workers were in attendance at every session, and took part in the discussion, always with profit, and with a courtesy and Christian grace most praiseworthy. The Congress was so impressed with the work of these our fellow-Christians, that a resolution was adopted to the effect that "the Waldensians of Uruguay merited the very special sympathy and help of all bodies of Christian workers. The Congress suggests the possibility of recruiting from this body of consecrated Christian men and women, whose ancestors have been tried in the fires of persecutions for seven centuries, young men and women who would be able to render valuable assistance in the Evangelical work of this particular section of Latin America, as pastors and in other forms of Christian activity among the large Italian population."

At the invitation of the Waldensian pastors a group of delegates, among them a Presbyterian missionary and Board Secretary, were invited, at the close of the Congress, to visit the work of the Waldensians in Uruguay.<sup>36 37</sup>

Two services were held on Sunday afternoon at Riachuelo and at Tarariras, in the heart of the open country. The congregation crowded the buildings and listened intently to the messages delivered. They had come from miles around. They were a fine type of people and it was an inspiration to look into their faces and summon them, in view of their glorious history and of the present opportunity, to respond to South America's need for Christian leadership. Sunday evening we were entertained in the home of the village wheelwright, and while none of us could speak his language, we could understand and appreciate the genuineness of the hospitality offered Christian brethren from afar.<sup>38 39 40</sup>



44—Pastor Ugon  
and one of his  
communicant  
classes of young  
people



36—A Waldensian  
of the old school,  
Mrs. Margarita  
G. Tolman, in  
front of her home,  
Colonia Valden-  
sia, Uruguay

37—A Waldensian  
woman with her  
spinning wheel,  
Mrs. Tolman





38—Waldensian  
Church at Ria-  
chuelo, Uruguay

39— Pastor Julius  
Tron and his ses-  
sion, Waldensian  
Church, Tarari-  
ras, Uruguay



40 — Congregation  
outside the Wal-  
densian Church,  
Tarariras, Uru-  
guay

Monday morning we drove over the pampa or plain to Artilleras, where at 9:30 we held a meeting for the country folk of that district. We were surprised to find about fifty people gathered at that early hour on Monday morning for a religious meeting.

From Artilleras we drove to Cosmopolita, some miles farther on, where we were entertained at the midday meal by Pastor Peter Bournous. His home was simple and attractive in the midst of beautiful flowers and near by was the commodious church which was packed with men, women and children for a service at 3 p. m. <sup>41 42</sup>

The custom among the Waldensians is for the men to occupy one side of the church and the women and children the other, as is done by the Quakers. <sup>43</sup>

Leaving Cosmopolita, we went the same evening to the center of the Waldensian settlement, Valdencia Colonia, where Pastor D. A. Ugon and his wife <sup>45</sup> have been laboring for thirty-nine years. He has the appearance of a patriarch, with his long white hair. He is vigorous both in body and in mind, and is full of cheer and good will, his face glowing and his eyes snapping as he talks. He and his family were most genial hosts. In addition to ministering in the church which adjoins the manse, Pastor Ugon and his able daughters and other assistants are conducting a splendid school. He has two catechetical classes of young people in training for church membership. One of these we were permitted to attend and address, as it met the day we were there. We were impressed with the potential of these young people. <sup>44</sup>

In the afternoon the large church was filled with a most intelligent audience who listened intently. We were impressed with the attendance of so many men at all of the services held among the Waldensians. They are a sturdy people with a noble ancestry. That they may be worthy sons and daughters of their heritage is our prayer, and that God would quicken them to a sense of responsibility for propagating in Uruguay and elsewhere Evangelical Christianity.

An informal service was held in the evening for those interested in Sunday School work. After a few hours rest, we left at 3 a. m. by automobile to make connection with the train which would bring us to Montevideo that morning. Thus was concluded a trip of three days, which will ever linger in our minds with tender memories.

The members of the deputation in Argentina, as well as at Lima and Santiago, during their stay, did very effective service in the various churches and missions. A total of hundreds of addresses were delivered by members of the deputation during these various Congresses, and the beneficial effect will, we are confident, be felt for a long time to come.





41—Pastor Pedro Bounous in front of his home, Cosmopolita, Uruguay



42—Pastor Bounous and his session, Cosmopolita, Uruguay



43—Audience at Monday afternoon service in Waldensian Ch., Cosmopolita, Uruguay



No one who has not visited a city like Buenos Aires, so prosperous, so wholly given up to material things, so indifferent to religious ideas, can form any adequate conception of the difficulties of carrying on Christian work in Latin America and of the need of Evangelical Christianity.



Waldensian  
Church at Cos-  
mopolita, Uru-  
guay



Children out-  
side the Walden-  
sian Church after  
service at Cos-  
mopolita, Uru-  
guay.




45—The pastor,  
Daniel A. Ugon  
and his wife, in  
front of their  
home, Colonia,  
Valdencia, Uru-  
guay



46—Rio Congress



## BUENOS AIRES TO RIO DE JANEIRO

HE Fourth Regional Congress was held in the City of Rio de Janeiro, Brazil.<sup>46</sup>

It is a five-day trip by steamer, and as one sails away through the La Plata, a great estuary formed by the junction of the two mighty rivers, Paraná and Uruguay, and realizes that they drain an area of 800,000 square miles, more than eighty per cent. of that drained by the Mississippi, he recognizes the future possibilities of these great Republics, which united in the Third Regional Congress. But the Fourth Congress embraced a still larger territory, and presented problems requiring the highest Christian statesmanship to solve. The Congress at Rio de Janeiro in its findings stated that "The Republic of Brazil forms the most important geographical entity of Latin America. Within its immense territory there is a population estimated at twenty-two millions. This population is welded together by seemingly indissoluble ties of language, political organizations and racial unity. The immense natural resources of Brazil are such as insure for this section of South America a position of wide influence in the moulding of the future history of all Latin America." In one report it was stated that three-twelfths of the population is white, four-twelfths entirely black, five-twelfths mixed white and black. Our observation in a month spent travelling through Southern Brazil would lead us to believe that the only mistake in these figures would be that the white population had been estimated at too high a figure. The problems arising out of such a mixture of races can be better conceived than described.

In the report on "Occupation" presented at the Rio Congress it was stated:—"The total number of believers in Brazil, of all denominations, will hardly be more than 50,000, not counting the Lutheran colonies, and what influence can that have on a population of twenty-two million? It is like a drop of milk in a barrel of ink. There is no specific work among any special class, no work being organized for the regeneration of the military class, nor the agricultural classes, nor even among the students, for what is being done in the schools and the Y. M. C. A. has very little influence on the enormous mass of people in general."



The most refreshing feature of the Fourth Regional Congress was the candor and honesty with which the men on the field faced their problems, stated their difficulties and boldly and with great faith thanked God and took courage as they closed the sessions of the Congress and went back to their fields of labor.

There was no lack of enthusiasm or interest in the Congress. The National Church was well represented. The place of meeting was well chosen. It was the great Presbyterian Church in Rua Silva Jardim. This church marks a milestone in the progress of the Kingdom in Brazil. It is a large, self-supporting, self-governing, self-propagating body of Christians. No less than ten centers of work, half of them organized churches, "the daughters," as the pastor lovingly called them, of the Church, have been established in various sections of Rio de Janeiro. The Church has the mission spirit, and any church possessing this must move forward. It is an example of what may be looked for all over Brazil. At the evening service of the first day the Congress opened, the church was crowded with a body of worshippers who listened with evident deep interest to the story of Panamá as told by the various members of the deputation. At each evening session the church was always crowded with Evangelicals. Moreover, the Brazilian Church seems to be made up of a body of strong, virile, aggressive men and women with vision. The Brazilian Christian has no false notion as to who is to evangelize Brazil. In the report on "Occupation" presented to the Congress is this statement:—

"The greatest mistake of the missionaries has been and is to assume the responsibility of any national work. We are of the opinion, after twenty-six years of missionary experience, that no missionary ought at any time to assume any place of responsibility in the evangelical work. The first church organized should have been handed over immediately to the direction of the congregation, and the missionary as simply a member, to work and help the congregation to carry out this responsibility."

This, we believe, is the sentiment of the entire Brazilian Church. It has caught the national spirit, the spirit of independence. Brazil for Brazilians, Chile for Chilians, Latin America for Latin Americans! One of the reasons why the people from the United States are looked upon with more or less suspicion is the fear that Uncle Sam covets territory or authority in Latin America. We did all in our power to assure our brethren in Brazil that this was not so. It will take many years to remove this prejudice based on some historical facts, such as the occupation of Panamá, not quickly forgotten by loyal Latin Americans. The most hopeful sign in Brazil was the splendid character of the men in the Brazilian ministry, and the representative men

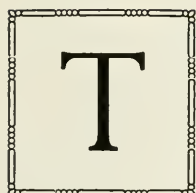
who, if not openly uniting with the Evangelical Church, are standing with the Evangelicals. One of the notable features of the Congress was an address one afternoon by Dr. Jose Carlos Rodrigues. He was for many years the editor and proprietor of one of the leading papers in Rio de Janeiro. His speech at the Congress was a plea for the reading and study of the word of God as the only hope of Brazil. Senor Rodrigues represents probably the most influential newspaper in Brazil. His library is considered the best private library in all the Republic. He is a man of wide learning and deep research; a man of force, a scholar, an author, an editor, and for years he has stood as the champion of all good things. He came of his own accord to the Congress. He was elected a Corresponding member, and given the privileges of the floor. He spoke for a half hour with a force, a beauty, a depth of spiritual intuition of the word of God that would have done credit to the most intellectual clergymen in our own land, and the next day he invited a group of representative men of the deputation to visit his home, which gave every evidence of being a refined, cultured, Christian home.

An impressive address was made at one of the evening sessions of the Congress by Mr. J. B. Silvado, a devout, Christian man, who has been a pioneer in the work of reaching deaf mutes. It was reserved for a Christian man to begin work for this neglected class in Brazil. The Gospel in Brazil, as in China, Korea, India, the world over, has been the pioneer in humanitarian and philanthropic efforts for the relief of suffering mankind. It was also natural that a few men most interested in the Society for the Prevention of Cruelty to Animals should have sent an appeal to the Congress asking sympathy and help. The great outside world is understanding that the Evangelical propaganda has a very wide outreach.

Among the delegates to the Congress was Dr. Joaquin N. Paranagua, a practicing physician, formerly a governor of one of the States of Brazil, and also a deputy representing his State in the Brazilian Congress. He took an active part in the Rio Congress. He is a member of one of the Evangelical churches and exerts a wide influence for good in his community and the nation.

The task before the Brazilian Church is surely a great one, and the need of co-operation is everywhere manifest. The Fourth Regional Congress, we believe, set in operation forces which will gradually unite the various Evangelical bodies in their Christian activities, and materially advance the Kingdom in the great Republic of Brazil.

## RIO DE JANEIRO TO CURITYBA, PARANÁ



THE afternoon of the day on which the Rio de Janeiro Congress closed most of the deputation sailed for New York. A small group of Presbyterians, however, remained in order to visit the work carried on by the Presbyterian Board of Foreign Missions in Southern Brazil.<sup>47</sup>

### SAO PAULO

It takes but a single night to reach Sao Paulo, a city of half a million, and the capital of the State of Sao Paulo, which has two and a half million inhabitants. The State of Sao Paulo is the center of the coffee trade in Brazil and produces a quarter of the world's coffee supply. The city of Sao Paulo is the home of Mackenzie College.<sup>48</sup>

From Panamá to Curityba we saw no such group of buildings, no such equipment, as those at Mackenzie. With few exceptions they were well planned, well built, well lighted, well adapted to college purposes. A new dormitory is now in the process of erection. We were assured it would be filled with students as soon as it is ready for occupation. The college equipment, while not altogether adequate, was the best we saw in any Latin American institution. Good desks, excellent blackboards, well equipped chemical and physical laboratories, most modern instruments in physics, chemistry and engineering, a first-class, up-to-date modern college in the heart of Brazil. The group of four hundred or more students we saw in morning chapel seemed a more virile group of students than those we had seen at Montevideo, Buenos Aires or Santiago. This impression was not dissipated as we met these students in their rooms or at a reception given by them one evening at the English Club. The game of football between two teams of the college, gotten up in our honor, was conducted in splendid style, the boys showing a knowledge of the fine points of the game, doing excellent teamwork, and withal exhibiting an enthusiasm and a spirit not often seen in Brazil. The religious interest in the college has not been sufficiently accentuated. There are few, if any, students for the ministry, and the religious life did



47—Members of South Brazil Mission, 1916



48—Athletic field, Mackenzie College, São Paulo, Brazil



not seem to us to be vigorous. Those in charge of the school recognize the situation, and are making strenuous endeavors to remedy it. They were men of great vision who planned Mackenzie. It is a noble institution. It stands for great things in the intellectual world. Everywhere we went we heard words of commendation for Mackenzie. The opportunities for Christian service there, it seems to us, are larger than in any single institution in all Latin America. The elementary department of the institution, known as the "American School," is located in the heart of the city, in a neighborhood that is most unsuitable from a moral point of view. It is proposed to transfer the school to the college campus. There is room sufficient for this, and it would seem wise to make the transfer. We saw the boys and girls, hundreds of them, at their studies, and were impressed with the possibilities of Christian service in such an institution. Our stay, however, was too limited to examine the school in detail.

Sao Paulo is a great industrial center. It has many educational institutions, boulevards and beautiful homes. It is a city of rare beauty, with fine streets and parks. Moral conditions, however, are far from satisfactory. A strong Christian sentiment is needed to remove immoral conditions that would not be tolerated in any city in North America.

The Independent Presbyterian Church, and the Presbyterian Church of Brazil, are strong organizations manned by National Pastors of ability and consecration. The Y. M. C. A. and Y. W. C. A. are rendering valuable assistance to the needs of Evangelical Christianity. What is needed is a unification of all the forces against the powers of evil.

#### CAMPINAS <sup>49 50 51</sup>

Campinas is a distance of only two hours' ride by rail from Sao Paulo.

Here the Union Theological Seminary of Brazil finds its home. This Seminary is a combination of Presbyterians North and South, and of the Brazilian Presbyterian Church. The hasty traveller could see no reason why other denominations should not combine with this Institution to form one strong seminary for this section of Latin America. The Baptists have a seminary at Rio de Janeiro and also the Methodists. It would be a great step forward if all the denominations could unite in one institution of sacred learning.

The seminary at Campinas is located in the heart of the city, on a beautiful campus. The property is owned by the Brazilian Church. When purchased some years ago, one of the professors, with true foresight, planted numerous trees, which now adorn the campus and furnish many a quiet nook for study and meditation. The buildings, while plain, are well adapted to house the students and there is ample accommodation for class rooms. New equipment is needed in the

49—Palms in public square, Campinas, Brazil



50—Theological Seminary, Campinas, Brazil

51—Rev. Thomas J. Porter, D.D., in front of coffee trees, Campinas, Brazil



line of desks and furniture, some of which is very old and ill adapted to the uses of the seminary. We had an evening meeting at the seminary where the students and their friends filled the assembly room. We were impressed with the character of the students. Each one is recommended by his Presbytery and the standard is kept high. At a recent meeting of the Presbytery a resolution was introduced asking that the members of the present class should be given their diplomas without pursuing the full course. The professors of the seminary declared on the floor of the Presbytery that while they would obey the Presbytery and sign the diplomas as suggested, they would at once resign if the Assembly demanded this short-cut operation of railroading men into the ministry. A group of strong men compose the seminary faculty and they believe in quality and high standards. Exact records are kept of the standing of the students, examinations are severe, and the whole tone of the seminary is of a high order. The library of 4,000 volumes is well housed and marks a good beginning. It was interesting to see a volume of sermons of the Rev. A. G. Simonton, who went to Brazil in 1859 and spent eight years there in devoted service. The sale of one of his published volumes of sermons furnished the money for the purchase of the books that formed the basis of the library. Mr. Simonton gave his best for Brazil and his memory and work still abide. Campinas is in many respects an ideal place for a seminary. It has many attractive features. "Gomez Park," with its row of ninety-seven noble royal palms, dedicated to the memory of Brazil's great composer, is worth going a long distance to see. There is a literary and scholastic air about Campinas very helpful to the student. The greatest need of the Brazilian churches at the present moment is for trained leaders. The Union Seminary is manned by men of learning and of vision. They are building for the future. When I asked, "Do you not wish more students?" the reply of one of the most learned of the professors was, "We believe that we should graduate students only as fast as there are self-supporting churches ready to receive them as pastors. Brazil needs an independent, aggressive ministry who will lead the people to the larger things of the Kingdom." It is because in the Brazilian Church there are men who have these high ideals that we have hope for the future of the Gospel in the Republic.

## CASTRO

South of the city and state of Sao Paulo is the large state of Paraná. Our first stop in Paraná was at Castro, some 250 miles southwest of the city of Sao Paulo. This was opened as a mission station in 1895. A large group of dusky worshippers greeted us on the evening that we held service in the church at Castro. The church is under the charge

of a missionary and is the center for various Christian activities for the entire region. It is looking forward to the time when a national pastor shall be in full charge. This is the ideal set forth in all the Regional Congresses, and is the only hope of permanent evangelization for any land. But it was not the church at Castro that awakened our deepest attention. Six years ago Secretary Robert E. Speer visited the Brazilian Mission, and in his report he made the following statement:—

“We have in the South Brazil Mission no boarding schools for boys. Mr. Landes has long been anxious to have an industrial farm school in the region of Mandury to teach the Brazilian boys and young men how to farm, on the ground that we cannot have self-supporting churches until we have self-supporting men.”

The dream of Mr. Landes has been realized at Castro.

A ride of two miles and a half over a rough country road from the Railroad Station at Castro, brings you to the “Instituto Christiáno of Practical Arts.” It is well named. It is purely and simply a Christian School and it is eminently practical. Thus far only boys and girls from Christian homes have been admitted to this school. It is planned to keep it distinctively Christian. Every pupil understands this before entering. The discipline demands it. The design is to train the sons and daughters of Christian parents in all that makes a useful life, to furnish candidates for the ministry, but also for business, for the farm, for the home. The number of pupils in the school the day we visited it was twenty-three, about nineteen of whom were boys. In the distribution of the Kennedy Legacy, the South Brazilian Mission invested \$2,500 in 600 acres of land, with twenty-five head of cattle thrown in. This land is bounded on three sides by a river and a creek. When purchased, in 1914, it was a wild bit of woodland, dense undergrowth and practically no clearing or cultivated area. As we drove up to the school we were profoundly impressed with the practical side of the short-lived existence of the “Instituto Christiáno of Practical Arts.” On the west of the highway as we approached the farm was a very large field of corn and of manioc. Later in the day we travelled over this large area and saw where great trees had been felled and huge roots dug out or burned out, where now corn twelve and fourteen feet high was growing. At another patch we saw oats and large areas of manioc. Numerous melon and pumpkin vines told the story of how well the land had been utilized. As we turned from the road and entered the school property we came to a fine bit of cleared land; on our left a home-made fence enclosed a vegetable garden. On the right another fence encompassed a huge field in which cattle were peacefully grazing. The clearing just ahead showed still some burning stumps, the last of the trees to be



taken from the "campus." The "campus" was well filled with buildings. Directly in front is a two-story brick building; to the left a wooden building used as a dormitory for students; a bathtub made of brick and cement in the rear, especially interesting to us because of its homemade appearance. Beyond were large sheds for the cattle. Immediately back of the center building was a large wooden building used as a workshop on the first floor, and dormitory for the students on the second. A number of other buildings, tool houses, houses for storing goods were on the other side of the campus. All these buildings were erected by the students. The chairs, tables, stairways, banisters, beds, Morris chairs and most everything in the building were made by the students. All the plastering and carpentry work was done by them. They are taught to work in leather, metals, and wood, are taught the value of soils, of fertilizing, and all that pertains to planting and harvesting crops. Each student, whether paying full tuition or not, must engage in manual work a certain number of hours a day as well as study. The writer of these lines arose at 6:15 a. m. in order to watch a group of students, with no overseer, who for an hour worked like Trojans to remove stumps from the ground. Each student, after a certain number of hours of work, receives extra pay for such work done. The girls do all the housework, as the boys do all the farm work, milking the cows and the like. One man and one woman are the only hired help on the place. The class room is not neglected, as all the morning after breakfast, at 7:15, until noon is spent there. We saw on the blackboard in the main schoolroom, the morning it was our privilege to speak to these practical students in the Christian Institute at Castro, very difficult examples in fractions.

To be sure a critic could find fault with the plan of the buildings. The halls were too narrow; one boy had missed his calculations on a banister—it had to be pieced, and there were other defects, but as we looked over these broad acres and realized that eighteen or twenty months before they had been a wild wilderness, and that all this clearing and these buildings had been the work of unskilled boys while they were attending school, we thanked God for the Castro School. It is a Bible School; daily prayers are held; there is a Christian atmosphere about the entire place. On Sundays there is a two and a half mile walk to church, some going twice a day, but *the second service is not required.*

At the railway station the morning we left we were shown many cords of wood just sold to the Railway Company, all of which came off the school farm. We were told there was enough timber on the farm to pay for the full amount expended in purchasing the 600 acres.

The river is near enough to furnish water sufficient for all the needs of the school, present and prospective. Anyone acquainted with the loose method of instruction in the home, farm and schools of Brazil can realize what it means to have a boy sent to the Castro School. Each boy has a number. When he takes a tool out of the tool house, he must put his number in the place of the tool. He is responsible for that tool until it is returned. One of the lads is in charge of the tools and is called the "Chief of Tools." Discipline is the one thing that the Brazilian boy is not accustomed to in his home. The school requires promptness, order, exactness, obedience to rule and purity of lip and life, along with a scientific cultivation of the soil in a land where the agricultural resources have hardly been touched, much less exhausted. The expenditure for the Castro School in addition to the \$2,500 has been very small. Unless all signs fail it will be a self-supporting institution in the near future. A Tuskegee or a Hampton for Brazil. It bodes well for the future of the mission work. It should receive the hearty support of the Church at home. Some idea of the eagerness with which these lads enter into the spirit of the school can be shown by the fact that the severest punishment that can be meted to a student is to say to him, "I have no work for you today. You must go to your room." To be taught to love work is one of the great needs of the Brazilian youth, only second to be taught morals and Christian ethics.

We congratulate the missionary who for years dreamed of the Castro School and we felicitate the mission on the success already attained and bid it God-speed in its work.

## PONTA GROSSA

A short ride of less than two hours from Castro brings the traveller to Ponta Grossa,<sup>52</sup> a city of 15,000.

The chief importance, from a mission point of view, of this city is that it is a center from which the missionary can readily reach groups of Christians scattered through the great State of Paraná. There are three railroads centering here, and a fourth one running to the west is already in process of construction. Then, in addition, good roads lead to villages and towns throughout Paraná from Ponta Grossa. Scattered throughout this vast State are little groups of believers. One of the many duties of the resident missionary at Ponta Grossa is to minister to these groups of believers, many of which, under the proper fostering care, will develop into organized churches. The work is not large at Ponta Grossa. An audience of fifty assembled in the large room of the house where the missionary and his family reside. There is no church building. The station



Children of employees on coffee haciendas, Campinas, Brazil



52—Brazilian cart and five yoke of oxen, Ponta Grossa, Brazil

was opened only two years ago, although for years previous it contained the nucleus of the church. There was a fine group of young men in the audience the evening it was our privilege to hold service. It was a typical Brazilian audience, white, black, Indian, mixed, were all in evidence. The mixture of Indian and especially of African blood is very large. One has to get accustomed to these strange mixtures of races that meet him everywhere in Brazil.

We were in Ponta Grossa on Easter Monday. On the Friday evening preceding, Good Friday, a great procession marched through the streets of the city. It stopped in front of the Mission House, a motley crowd of men, women and children, with banners, candles, torches, brass band, and a huge casket supposed to contain the body of the dead Christ. In the window of the house opposite the mission home was the image of some saint with lighted candles illuminating the scene. The crowd knelt on the dirty street—and the streets are very dirty—sang, and offered some sort of worship to the image in the window. It was a weird scene in the flickering light of the candles and torches, the songs, the wild shouts, a mingling of Christian truth with native superstition, and that in Holy Week in the year 1916. Five minutes' walk from the mission home is the Cathedral, situated at the end of the beautiful square. The images on the outside of this Cathedral are the most hideous we saw in Latin America, one under which was the legend "Senhor Bom Jesus" being especially atrocious.

There is no other Evangelical church located at Ponta Grossa. A good school is greatly needed. Persecution is practically unknown. There seems to be an open door at this center.

It would have been a great pleasure to have journeyed with the missionary on one of his itinerating trips. This occupies much of the time of the Brazilian missionary. We did not see as much of this work as we desired, but we saw enough in Paraná to give our cordial assent to the following statement found in Albert T. Hale's interesting volume, "South America":—

"Anyone who has followed the colporteur on his bypath journeys across Brazil knows that it is not always contempt or bigotry which perpetuates ignorance, but that quite as often the native never had before an opportunity to find out truth for himself. Anyone who has followed the daily round of the true missionary among rich, poor, cultured or unlettered, aristocrat or peasant, and has seen the eagerness with which progressive Christianity is received, knows that the Brazilian has plenty of grace in him. Our church envoys are teaching cleanliness as well as religion, chastity as well as good manners, industry as well as genuflection, physical as well as spiritual uplifting; all this in the name of America. One of the most powerful agents



in making familiar to Brazil the ambitions of our country is the American Missionary, and a large proportion of the newer education offered to Brazilians comes from religious sources."

## CURITYBA

Curityba was the extreme southern limit of our journey through Paraná. It is the capital of the State of Paraná, a well-built, progressive city of 75,000 inhabitants. Here, for a quarter of a century, the Presbyterian Board has carried on one of its most efficient educational institutions, known as the "Eschola Americana." The school has always lived "in its own hired house." The present buildings occupied by the school have for many years been its home, but they are old and need much repairing, all of which, according to the contract, has to be done by the Board. In the division of the Kennedy Legacy a few thousand dollars was allowed to the Curityba school. A fine piece of property, only a few hundred feet beyond the present building, on the same street, and directly opposite the Presbyterian Church, was purchased. A well-built house faces the street, and the large lot extends through to the next block. The house is already occupied by the boarding pupils. It is well adapted for its purpose, save that it seems very small and will soon be filled to overflowing. The lot is deep and affords ample room for the erection of buildings in some degree adequate to the growing needs of this important educational work.<sup>53 54</sup>

But a school does not consist in buildings, but in teachers and pupils. The new building is still on paper. The school exists. It is a potent influence in Curityba and Paraná and the regions beyond. The photographs present the pictures of the two noble women who have been instrumental in the development of the "Eschola Americana," Miss Mary P. Dascomb and Miss Elmira Kuhl. It was late at night when we arrived, our train having been delayed by an accident at Castro, but Miss Kuhl and Miss Dascomb greeted us heartily at the door of the school as the younger teachers had greeted us at the station. Miss Dascomb has been forty-seven years in service, Miss Kuhl forty-three years. Ere these lines are in print Miss Kuhl will have reached the homeland. The increasing infirmities of years warned her that her day of active labor was over.<sup>55 56</sup>

"It would be a great pleasure to remain and see the school housed in its new building for which I have so long labored and prayed. But I fear I might become a burden to the workers here, and, therefore, have decided it is best for me to return to the homeland. It has been a great privilege to see the school develop. We have never used controversy—love is the more excellent way, and we followed St. Paul closely in the government of the school."



53—Street scene in Curitiba, Paraná



54—Pine trees, Curitiba, Paraná



55—Miss Elmira Kuhl,  
Curityba, Paraná, ap-  
pointed missionary of  
the Presbyterian Board,  
1874



56—Miss Mary P. Das-  
comb, Curityba, Paraná,  
appointed missionary of  
the Presbyterian Board,  
1869



These words were spoken in the quiet of the evening by this servant of the Lord, who thus, unconsciously, gave a page from her autobiography and unfolded the secret of her life work.

Miss Dascomb, after forty-seven years of service, is still full of life and vim, despite an injured limb and dimmed eye. These lines were written at sea on board the steamer "Byron" en route to New York from Rio de Janeiro. At the mention of the word "Dascomb" a good woman near, who with husband and daughter were traveling to New York, said:—"Why, she was my teacher twenty-five years ago at Sao Paulo, and what a teacher and what a woman she was!" The writer of these lines added, "and is."

Miss Dascomb is unique. Her room is filled with photographs, books and everything suggestive of teacher and missionary. She is as young in heart, in spirit and in life, as any of her associates. A doll sixty-five years old, whose dress is washed each week, has a place on the book shelf. Photographs of friends and great men and women meet your eye everywhere.

Books abound. The modern reader's Bible, pamphlets and periodicals like "The Christian Calendar," "The Continent," "The Presbyterian," "The Christian Herald," "Woman's Work," "New York Times" and much else. One picture represents a spinster with a lighted candle looking under the bed and unconsciously burning her hair in her search for a burglar. In the corner of the room is a broom used nightly under the sofa to make sure that no intruder is there.

Miss Dascomb is still alert, up-to-date in all her methods. The school shows the results. All its Brazilian teachers practically were taught in the school. It was a delight on Sunday morning to see one of them presiding at the organ in the church, others in the choir, still others teaching in the Sunday School or assisting in making the school one of the best in Brazil.

"By their fruits ye shall know them." The fruits of the *Eschola Americana* were before us on that memorable Easter Sunday in the self-supporting Presbyterian Church in Curityba. The church is one of the most aggressive that we saw in Brazil, a well-ordered Christian congregation worshipping in a simple but churchly edifice, built by the people and ministered to by a National Pastor. We believe that the school has had much to do with the life of the church. We watched Miss Dascomb teaching a class of women in the Sunday School. She evidently was teaching, not doling out some dry-as-dust platitudes to these mothers in Israel. The other Brazilian teachers from the school seemed equally alert with their classes.

In days gone by the school suffered persecution—even high ecclesiastics attempted to interfere with its work. Today it is too strongly intrenched in hundreds of homes in Curityba and Paraná to permit



this. There is still some persecution. It was our privilege on the afternoon of that Easter Sunday, to call on one of the Colporteurs of the Independent Presbyterian Church. Three weeks before, this brother had suffered persecution for Christ's sake. He had been cruelly beaten by a fanatical Romanist. It was a delight to talk with this man who for fifty years had lived with the wife of his youth. Twenty-eight of these years he had been a professing Christian and for seven years he had given his entire time to the preaching of the Gospel. He was praying for his persecutors, though suffering much physical pain from the blows he had received. Persecution is found, however, only in a few places, and among fanatical men only. No one event marks the growth of the truth more than this absence of open violence.

It was fitting to end our long trip from Panamá to Paraná at Curityba and at the "Eschola Americana."<sup>57 58</sup>

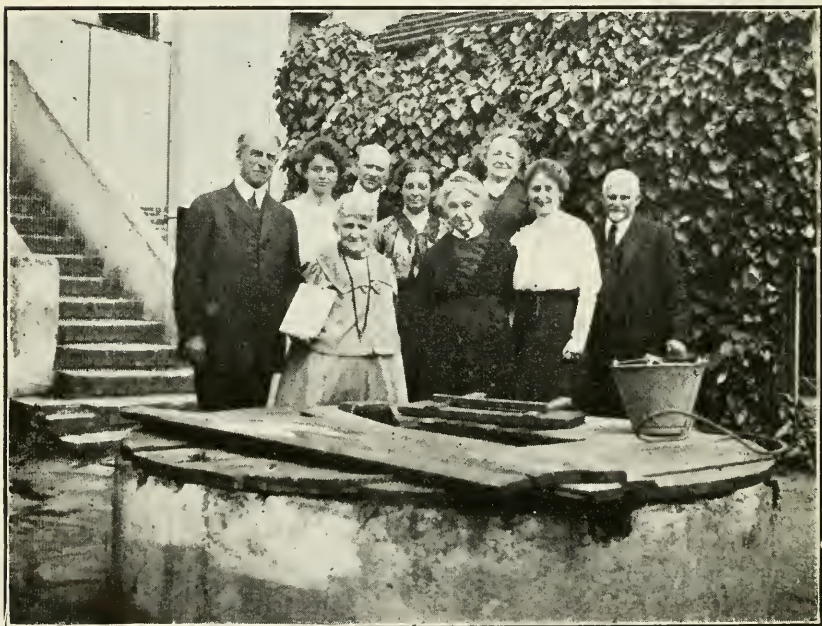
In every one of the Regional Congresses, in practically every city or town we visited, in our conversations with men of Latin America or with missionaries, the three great needs that appeared above all others were the need of morality, the need of education and the need of a national Christian leadership.

Both at Panamá and at the Regional Congresses there was some difference as to the figures of illiteracy and illegitimacy in the various Republics. Whatever may be the exact truth no one who is at all acquainted with the facts can question that the illiteracy in practically all the Latin American Republics is very large, running from forty to as high as eighty per cent. The eagerness with which the best families send their children to mission schools, even against religious and social prejudices, is the best evidence of the failure of Latin America to furnish the kind and quality of education required. The various Republics are doing much to remedy this, and the Christian Church, so far from criticising their efforts, should aim to assist and co-operate with every movement seeking to educate and enlighten the people.

But the gravest situation in Latin America as we saw it from Panamá to Paraná, was the question of morals. It is true as Albert T. Hale states:—"The greatest evil in Brazil is the laxity of moral tone." But this only expresses half the truth for Brazil and the rest of Latin America. It seems to be a lack of moral sense. In travelling through the great State of Paraná we were impressed with the large section of untilled land where not even cattle were grazing. A missionary of many years standing stated that the land lacked nitrogen. Latin America lacks "moral nitrogen." We give herewith a few facts which came under our observation, none of which did we seek. In the Regional Congress at Santiago, in an afternoon



57—New Dormitory, "Eschola Americana," Curityba, Paraná



58—Group of missionaries and visitors in yard of "Eschola Americana," Curityba, Paraná. Note the well in foreground.

devoted to education, every instructor who spoke gave a vivid picture of the fact of the unmoral condition of the pupils in the school. No training at home, no discipline, no sense of truthfulness—the very elements of obedience and truth telling and trust had to be inculcated in the mind and heart of the pupils.

In an afternoon spent at Petropolis, the suburb of Rio de Janeiro, we visited the admirable Methodist Girls' School. We were there told in almost the same language that though the pupils came from some of the best families, they had to be taught to accept the word of the teacher as truth. "Our mothers would tell us things, but we never believed them, nor did they intend us to believe them," were the words of the pupil when spoken to regarding the lack of truth.

In a conversation with a number of leading business men we learned that discipline, order, promptness, and even honesty in connection with the use of funds, were traits of character that had to be inculcated in most of the employees. One example was given of a man who had received money for his company, spent it for the care of a sick wife, and defended himself on the ground that his wife had a right to the money. In one of the large schools the professor rebuked his pupils for lying. This made no impression. When, however, he accused them of being ungentlemanly in their conduct they were smitten to their hearts and begged to be forgiven. To lie, to cheat, to steal, were minor matters, but to be discourteous and impolite were matters of grave offense.

A professor in one of the very large schools founded by Christian men assured me that among their pupils he did not believe that five per cent. of the boys were morally pure. This same statement was made so frequently and by those connected with so many institutions that they must be substantially accurate.

A leading business man in one of the large cities defended the action of a father who not only permitted, but encouraged his boys to satisfy their carnal desires, the father declaring that health and nature both demanded this.

Members of the deputation who called on one of the leading pastors of a large church in a metropolitan city in Latin America were openly solicited from the windows of the house next door to the parsonage. The church was adjacent to the manse. In the street on which one of the best of the Regional Congresses was held there was open solicitation of members of the Congress. It was so flagrant as to call forth deserved rebuke. Yet prominent workers in that city assured the writer of these lines that what he had seen in passing into that church was insignificant as to what could be seen in the red-light district of that city.

It is true that there are many pure homes in Latin America. It

is true that the oversight of the girls of the best homes is most searching and careful, but the boy is supposed to have impulses and desires that can only be gratified by methods which are abhorrent to all right-thinking men.

A father came to one of our schools with two boys. He said:—"Your school makes men with character. Our schools give learning, but our boys go to the bad. I leave my boys with you because I believe the product of your educational factory is character."

These testimonies we heard on every side.

It is this point of view that exists in Latin America that makes the situation so full of peril, and so pressing in its claim upon Evangelical Christianity.

In a memorable address delivered before Clark University two years ago by Senor Don Federico Alfonso Pezet, Minister of Peru, he forcibly and fairly reminds us that we are not to judge Latin American civilization by the standards of Anglo-Saxon civilization. We agree with his fair and candid statement, but the fact is it is a condition and not a theory that confronts us. Senor Pezet declares:—"Now we are developing our true nationality and we know now that the formative period may be considered as well over, and we feel ready to face the future with full confidence in ourselves and in our country." These are noble words. The formative period is past. Latin America is facing a crisis. It is the Evangelical opportunity. She has a large body of good men who recognize the situation. No finer body of men have we found anywhere than those which represented Latin America at the Panamá Congress and at the Regional Congresses. They were loyal, patriotic, and true Latin Americans, and they were shot through with Gospel ideals and Gospel ideas. They love their country and are ambitious for its success. They and others like them, and their number is growing, are striving mightily for a new Latin America. Yet the fact remains that in our trip from Panamá to Paraná the conviction grew that the deliverance of the Buenos Aires Congress was most true and timely, that "Latin America is a legitimate field for missionary endeavor on the part of Evangelical forces of Christendom." It is true that Latin America has much to teach us in its cleanly streets, well governed municipalities, in the courtesy and kindness of its people, and in its love for the beautiful in art and nature, but it lacks what the Evangelicals can give, A LIVING CHRIST.



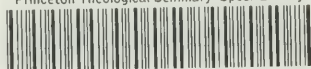




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